

The American Episcopal Church in China

ANNETTE B. RICHMOND

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE
PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA



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THE AMERICAN EPISCOPAL
CHURCH IN CHINA

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Korea

Bishop Roots,
Hankow

Bishop Price,
Fuh-kien

Bishop Graves,
Shanghai



Bishop Cassels,
West China

Bishop Moule,
Mid-China

Bishop Scott,
North China

Bishop Iliff,
Shantung

THE BISHOPS OF THE ANGLICAN COMMUNION IN CHINA

One see, Victoria, is unrepresented. The Bishop of Victoria to succeed the late Bishop Hoare had not been consecrated when this photograph was taken

The American Episcopal Church in China

By ANNETTE B. RICHMOND

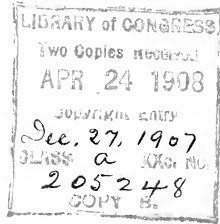
A member of the staff
of the District of Shanghai

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THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY



TO THE REV. E. H. THOMSON,
WHOSE LIFE HAS BEEN SPENT IN THE
SERVICE OF THE CHINA MISSION,
THIS HISTORY IS INSCRIBED

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PREFACE.

THE circumstances which have led to the publication of this History of the work of the Mission of the American Church in China are these: It seemed that that work had been carried on for so long a time, and was of such importance in itself, and an object of such interest to the many men and women in the home land who are aiding it with their gifts and following it with their thoughts and prayers, that it required a record of its beginnings and progress which would furnish needed information to all who desired to know about the work of the Church in China.

A short historical sketch had been published more than twenty-five years ago, and an excellent little pamphlet giving an outline of the work of the Mission was prepared by Mrs. J. H. Barbour and Miss M. C. Huntington in 1898 (revised 1900), but there existed no book which would give a student of missions a full account of the history of this Mission from its beginnings in 1835.

The need of writing such a book at the present time was brought home to some of us by the thought that there was still one of our missionaries remaining who is a link with the old days,

and that we could call upon Archdeacon Thomson's recollections of the past to supplement or explain the records which are contained in the old volumes of *The Spirit of Missions*.

And, lastly, the fact that the China Mission now consists of two dioceses, each of which will in time develop its own history, made it desirable that the history of the years before the present period of expansion should be carefully and fully written.

As it appeared that such a book would be of service not only to Church people who are students of missions and to all the members of the China Mission, present and future, but also to the Secretaries and the Board of Missions, as a work to which they could refer with confidence, and, further, that it might serve in time to come as a contribution to the general history of our American Church, it was decided that it should be written.

At my request, Miss A. B. Richmond, who has been a member of the Mission for nine years, undertook the task, in addition to her regular mission duties. The work has not been an easy one, and much time and attention have been devoted to it, including many days of her furlough at home; but by diligent exertion it has been successfully accomplished, and the readers of the book will recognize how well it has been done.

The facts have been carefully verified, and the

references to the volumes of *The Spirit of Missions* in the footnotes, as well as the historical and chronological summaries appended, will enable those who care to do so to find in the original records whatever they may wish to know about in greater detail.

The aim of the author has been to furnish a reliable record—a history in a real sense. The scattered notices of the old letters and reports have been collected and combined in a clear and orderly narrative, and the book now goes forth to the Church with the hope that it may serve to quicken the interest and sustain the faith of those who read it in the work that has been done and is being done in China.

F. R. GRAVES.

St. John's College, Shanghai, May 15th, 1907.

THE BEGINNINGS

I

THE BEGINNINGS

1834-1845.

THE mission of the American Church in China owes its initial impulse to a man who never saw the field, who died at the early age of twenty-one, whose name is now little known and seldom appears in accounts of the work—Augustus Foster Lyde, of North Carolina. It was the hope of his short life to bear the Gospel to China, and to him the Church in America owes the first turn of her thoughts in that direction. He died in 1834, but before his death he had the happiness of knowing that a missionary had been appointed and was preparing to go to China.

The Man
Who Saw the
Vision

At the annual meeting of the Board of Directors of the Domestic and Foreign Missionary Society, May 13th, 1834, Mr. E. A. Newton offered a resolution to the effect that the Board should establish a mission in China, Cochin-China, Siam, or Burmah. Next day an amendment to this resolution provided for the omission of all the names except China, and the resolution, as amended, was adopted. The Executive Com-

The Pioneers

mittee was instructed to carry it into effect. The committee acted promptly, and on July 14th, 1834, the Rev. Henry Lockwood, a graduate of the General Theological Seminary, was appointed missionary to China. At the request of the committee, he immediately entered upon a course of medical study preparatory to his departure. It was the wish of the committee to send two men, and in March, 1835, the Rev. Francis R. Hanson, of Maryland, was appointed. After farewell services in Philadelphia and New York, the two young men sailed for Canton June 2d, 1835, the owners of the bark *Morrison* giving them free passage. Enough money was in hand to meet all the expenses of the mission for at least a year. The American Bible Society gave three hundred English Bibles for distribution and \$1,000 for the purchase of the Scriptures in the Chinese language, while the Female Bible Society of Philadelphia gave \$100 for the purchase of Bibles to be distributed by the missionaries.

Canton Messrs. Lockwood and Hanson reached Canton October 4th, 1835. There they were warmly welcomed by the few resident foreigners; but it was not long before it became evident that it would be exceedingly difficult to establish a mission there. Edicts had recently been issued forbidding the Chinese, on pain of death, to embrace "the doctrine of Jesus," and no Chinese dared to cultivate the acquaintance of the foreigners, who were

regarded with jealousy and suspicion by the officials. The foreign residents were restricted to Canton and Macao, and the missionaries could get no opportunity among the people. Even the study of the language was almost impossible, since teachers could not be procured. The expense of living was great and constantly increasing.

After much discussion and consultation with the members of the London Missionary Society, Messrs. Lockwood and Hanson decided to go to Singapore. Chinese were settled there in large numbers under English control, and therefore it was preferable to the nearer Dutch and Spanish settlements, whose system of seclusion was hardly less severe than that of the Chinese. The expense of living in Singapore was less than half that in Canton, and the facilities for studying the language would apparently be far greater. Further investigation, however, seemed to show that Batavia, on the Island of Java, offered still greater advantages. Accordingly the missionaries sailed from Singapore December 12th, reaching Batavia December 22d.

Mails were slow and infrequent in those days, but in the first number of *The Spirit of Missions*, published in January, 1836, appears a notice of the missionaries' arrival at Canton; and the March number of the same year contains a joint letter from the two young men, describing their voyage

Work Among
Chinese in
Batavia, Java

and arrival at Canton and giving their reasons for removing to Singapore. In June appeared another letter, written from Batavia. In this all the advantages of the new location were set forth. There were large opportunities for missionary labor among both Chinese and Malays; no hindrance to free intercourse with all classes; every facility for the study of the Chinese and Malay languages. The young men intended to open schools for Chinese and Malays, and to conduct public worship among the foreign residents. They considered Batavia an excellent place in which to prepare for the work they hoped to do in China when at last they should be able to establish themselves in that country.

Mr. Hanson wrote: "He who would preach the Gospel successfully in China must qualify himself for it in the same way in which he would prepare himself to preach the Gospel among civilized nations. He must not only acquire a knowledge of the language, but he must become acquainted with Chinese philosophy, modes of thought, civil, religious, social and domestic customs. While knowledge continues to be acquired only by slow and painful steps, this will consume time. If in two or three years we acquire a sufficient knowledge of the languages and customs of the Chinese to justify our return to China, it will be quite as much as can reasonably be expected, and more, I fear, than will be realized."

The committee approved of the missionaries' plans, but it is not surprising that at the October meeting, 1836, they should vote that for the present it seemed inexpedient to increase the number of missionaries to China. Nevertheless, in January of the next year they appointed the Rev. William Jones Boone, M. D., of South Carolina, saying: "The qualifications of Mr. Boone are so peculiarly adapted for this field that the committee, after long and prayerful consideration, have acceded to his ardent wish to labor among the Chinese." Mr. Boone was a graduate of South Carolina College and of the Virginia Theological Seminary. He studied law and was admitted to the Bar in 1833. His medical studies were undertaken with a view to labors in China. His interest in the work was no impulse, but an earnest feeling of long and steady growth. When a student in the Theological Seminary he was one evening walking back and forth in his rooms, with his hands behind him, as was his custom, and talking most earnestly about going to work in China, when his roommate said to him: "But you can't go. China isn't open. It isn't possible." He turned and stood still. "Pinckney," he said, "if by going to China and staying there the whole term of my natural life I could but oil the hinges of the door so that the next man who comes would be able to go in, I would be glad to go!"

The Man
Who Became
the First
Bishop of
China

Such was the spirit of the man whom the committee had appointed, and who was indeed to spend his life in and for China. He sailed with his wife from Boston July 8th, 1837, reaching Batavia October 22d. Shortly after their arrival Mr. Hanson, whose health had been failing, returned to America, and soon after reaching New York resigned from the mission.

In a letter dated May 8th, 1838, Dr. Boone expresses his opinion concerning the acquisition of the Chinese language: "I believe that an individual with something more than an ordinary talent for acquiring languages, with a good ear for distinguishing sounds, provided he had been accustomed to study from early youth and knew how to apply his mind, may be actively and usefully employed among the Chinese in two or three years, and that he will from the first make such improvement as will encourage him to persevere, with strong hope, by divine blessing, of finally mastering all opposing difficulties."

A Boys'
School

By September of 1838 Dr. Boone wrote that the school of forty boys was prospering, and that he himself was advancing in the knowledge of both Chinese and Malay. His medical work was increasing, and was proving an aid in reaching all classes of the people.

As yet there seemed no prospect of soon entering China. Mr. Lockwood, who had been on a visit to Canton and Macao, wrote, in November,

1838, "That China is far from being open to the Gospel is, I believe, now generally understood." But he added: "Still, the Church ought not to be discouraged. Some progress has been made, and if success is slow, it is certain in the end, because the work is the Lord's, and He will be faithful to His promises."

In 1839, owing to the difficulty of keeping pupils after they became old enough to work, the school was reorganized on a new plan. Sixteen boys were formally given up to the missionaries by their parents for a term of five years, to be educated in the Chinese and English languages and to be instructed in the Christian doctrine. The missionaries assumed the entire support of the children. In this way they hoped to keep the boys long enough to make a definite impression upon them.

In the same year Mr. Lockwood's failing health compelled his return to the United States. The change did not benefit him as he had hoped, and, with great reluctance, both on his part and on that of the committee, he retired from the mission. Dr. and Mrs. Boone were thus left alone in the field. They continued to report great encouragement in the school, and appealed earnestly for more workers.

In September, 1840, Dr. Boone's health had become so impaired that a change to a cooler climate was necessary, and accompanied by Mrs.

Removal to
Amoy

Boone, he sailed for Singapore and Macao. He expected to be absent about six months, but during this time it became evident that it would be well to remove the mission to Macao, and with the approval of the committee, this was done early in 1841. Later in the same year Dr. Boone wrote that he hoped soon to remove to Amoy, "which," he wrote, "is the post in this whole empire that I should prefer to occupy, as it is the dialect of the place that I study, and, irrespective of that, it is one of the most desirable missionary stations in the empire." This removal was accomplished in 1842.

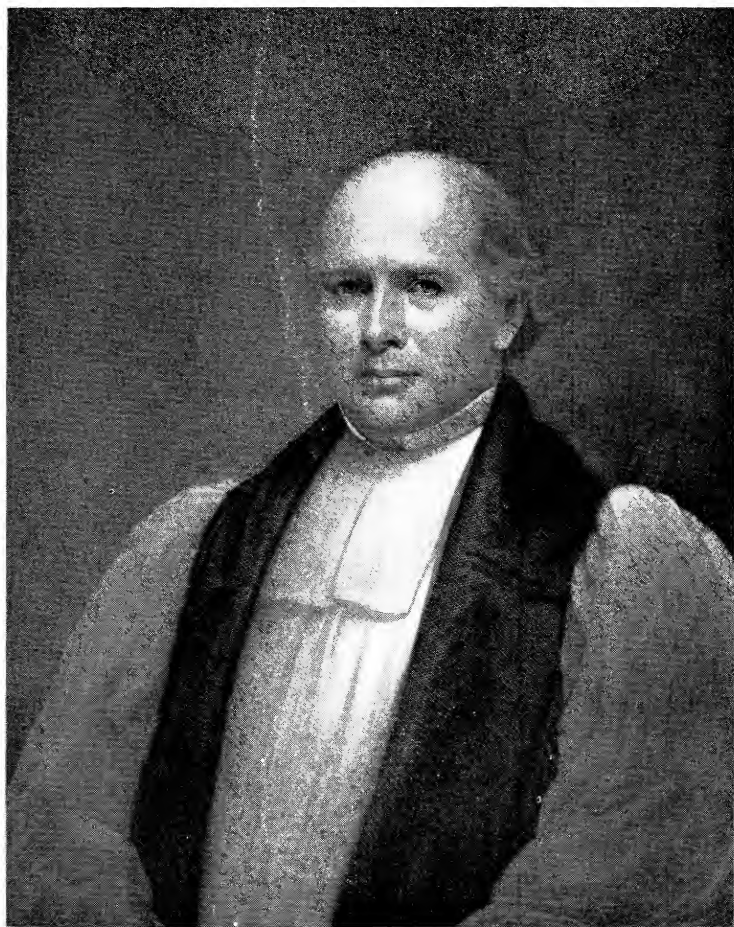
It was a most favorable time for missionary effort. The five ports of Canton, Amoy, Foo-chow, Ningpo and Shanghai had just been opened as treaty-ports. Intercourse with the people was greatly facilitated. Everything was promising for the work, and the Church had one representative in the empire. But this one did the work of five, and when his appeals for fellow-workers seemed to meet with no response he went on alone, undaunted, studying, teaching, preaching, translating, unchecked by his feeble health or by the grief at his wife's death in 1842. It then became necessary for him to return to America to place his motherless children under proper care. While at home he spared no effort to awaken interest in the China mission, and his appeals were answered by the appointment of six mis-

sionaries and the pledge of a liberal sum for their support. Three of the newly appointed workers were clergymen, three were single women; and to Miss Eliza Gillett, of New York, belongs the honor of being the first single woman worker appointed to China by any mission board.

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- Rev. A. F. Lyde (1865), p. 271.
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Marriage of Rev. H. Lockwood (1836), p. 252.
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China Open (1837), p. 90.
Location of the Mission (1838), p. 209.
The Language (1838), p. 326.
Removal to Macao (1841), pp. 89-184.
Renewed proposal to abandon Mission (1841), p. 365.
Amoy (1842), pp. 53-310.
Importance of the field (1843), pp. 361-382.
Miss Gillett (1843), p. 484.

THE OPENING OF PERMANENT WORK



RIGHT REV. WILLIAM J. BOONE, D.D.
First Bishop of the American Church in China

II

THE OPENING OF PERMANENT WORK

1845-1853.

THE outlook for mission work in China appeared so promising that the General Convention, held in October, 1844, decided to appoint a bishop for the field. There could be but one choice—the man who had for five years labored there alone, who knew the people and their language—and so, on October 26th, Dr. Boone was consecrated in St. Peter's Church, Philadelphia, by the Right Rev. Philander Chase, Bishop of Ohio, assisted by Bishops Doane, of New Jersey; Otey, of Tennessee, and Henshaw, of Rhode Island, Bishops Elliott, of Georgia, and Meade, of Virginia, acting as presenters.

Dr. Boone
Consecrated
Bishop

During his visit to America Bishop Boone was married to Miss Elliott, a sister of Bishop Elliott. On December 14th Bishop and Mrs. Boone sailed from New York for Hong Kong, accompanied by the new missionaries, the Rev. H. W. and Mrs. Woods, the Rev. R. and Mrs. Graham, Miss Gillett, Miss Morse and Miss Emma Jones. After the long sailing voyage by the way of the Cape of Good Hope, the party reached Hong

Kong April 24th, 1845. It was a most auspicious period. Through the efforts of the French Ambassador, an imperial edict had been issued allowing foreigners to teach Christianity in the five open ports, and the Chinese to profess it in all parts of the empire. This edict, however, was soon followed by another, granting this toleration to Romanists only. Bishop Boone wrote at once to Mr. Everett, the American minister, requesting his intervention. Mr. Everett had not yet arrived at Canton, but the English governor, Sir John Davis, brought the matter to the notice of the Chinese Commissioner, with the result that a third edict was soon issued, granting toleration "to all those who do not make religion a pretext for doing evil." So, outwardly at least, all legal hindrance appeared to be removed.

From Amoy
to Shanghai

During Bishop Boone's stay in America the Foreign Committee, acting on his knowledge of the field, had left to him the selection of the chief seat of the mission. On his arrival in Hong Kong he decided for Shanghai, and accordingly, after a brief stay in Hong Kong, he started north with his party, reaching Shanghai on June 17th, 1845.

Speaking commercially, Shanghai is, at the present day, the most important port in China. It is in the Province of Kiang-su, on the Woo-sung River, about fourteen miles from the Yangtsz, and eighty miles from the coast. The city is

built on a low, flat plain, in the delta of the Yang-tsz, rich land, thickly settled and highly cultivated. The native city is small, the wall being only about three miles in circumference, but outside the wall lies the large foreign settlement, divided into the French and English concessions, and beyond these the plain is dotted with small native villages. Shanghai is an important centre of both foreign and domestic commerce, and has an extensive coasting trade. Its climate is generally considered healthy for foreigners, though its extremes of damp depressing heat, and damp penetrating cold are trying.

Most of the missionary bodies working in the empire have their centres in Shanghai. Medical and educational work can be carried on to great advantage; evangelistic work is always harder and less encouraging in the ports than in the interior. In a port the missionary struggles not only against heathenism, but against many evils brought in by the lowest classes of foreigners.

In 1845 the large foreign settlement of to-day was scarcely begun. For the most part the foreigners dwelt inside the city wall. There the newly arrived missionaries took up their residence, and devoted themselves to the study of the language, reciting to the bishop daily. A boys' school was opened under the charge of Miss Jones and Miss Morse, and the pupils entered for a term of ten years. Many applied, but as the

Boys' School
in Shanghai

accommodations were very limited only the most promising were accepted. This school flourished from the beginning. The ladies devoted themselves to their young charges, and the improvement they saw from day to day was consolation for many discouragements—for there were discouragements and trials to be met. Life in a Chinese city could not but be trying to the newcomers, and the greatest trial of all, the loss of some of the workers, had already begun. Miss Gillett had terminated her connection with the mission soon after her arrival by her marriage to Dr. Bridgman, of the American Board Mission; and in the fall of 1845 the Rev. Mr. Woods' poor health led him to retire from the field. On the other hand, Rev. E. W. and Mrs. Syle arrived just as the Woods were leaving; the missionaries were making good progress with the language; the people were friendly, and great hope was felt for the future.

Men and
Women
Needed

Bishop Boone kept the need of workers constantly in the thought of the Foreign Committee, writing: "Keep steadily before the minds of our younger brethren that we want ten presbyters," and asking for single women of earnest Christian character, broad education and sound health. "We need," he wrote, "the essential aid which such women, and such alone, can render to the mission."

Easter Day, April 12th, 1846, was a memorable

day in the mission, for many reasons. The missionaries reaped the first fruit of their sowing on that day in the baptism of the first convert. When Bishop Boone went to America in 1843 he was accompanied by a Chinese youth named Wong Kong-chai. On the return voyage to China this boy came to the bishop, saying that he wished to become a Christian, but on arriving in China family circumstances separated Kong-chai from the missionaries, and it was not until some months had passed and they had ceased to hope for his return that he joined them again. He applied himself to the study of the doctrine, and gave such proof of his sincerity and true faith, that on Easter Day his friends had the happiness of seeing him receive baptism. On this day also "the bishop for the first time used his knowledge of the Shanghai dialect to make a short address and prayer after the baptism."

Wong Kong
Chai the First
Convert
Baptized

Bishop Boone was an indefatigable worker. His health was poor, but he allowed himself very little rest. During 1846 he was busy in translating and preparing books, assisted by Mr. Graham and Mr. Syle. He gave much time to the work of preparing a revised edition of the New Testament in Chinese; he composed a catechism for the use of the candidates for baptism, and translated from the Prayer-book, Morning Prayer and the services for baptism, confirmation, and the Holy Communion. Services in Chinese were held

Translation
Work

every Sunday, a house having been secured for school and chapel purposes. In an earnest appeal for more workers, the bishop asked for a doctor and for a young layman to take charge of the boys' school, so that Miss Jones and Miss Morse might be set free to labor among the women. He also asked for funds to build a church.

Early in 1847 the Rev. Phineas D. Spalding was appointed, and in August of that year he reached Shanghai. The joy with which the little band of workers welcomed this addition to their number was tempered by their sorrow over Mr. Graham's retirement because of ill-health.

**Need of
Recruits**

Mr. Syle was now able to preach to the Chinese congregations in the chapel, and Mr. Spalding's progress in the language was even more remarkable. There were now seventeen communicants in Shanghai, and the school was prospering with thirty-two boys, to whom Miss Jones devoted herself, living in the school and performing the duties of principal, teacher and matron. The bishop's health was such that his doctor urged him to take a rest, but vainly. No one could well be spared from the work. Then, as now, the lack of workers hindered advance in every direction. Everyone was so fully and entirely occupied that the withdrawal, even temporarily, of one person often necessitated giving up some important part of the work. The appeal for building funds had

met with a liberal response, and enough money was in hand for the erection of a church, school-house and several dwellings. In 1848, commenting on this in a letter to the Foreign Committee, Mr. Syle goes on to say: "And now what we do want? As I said, teachers and preachers. If one of our number fails in health, either his or her duties must devolve upon others already occupied to the extent of their time and powers; and thus our good work has been often given up, and a post of most promising usefulness deserted for a time; and we with sorrow have to retrace our steps. We cannot enlarge our boys' school, because we have no teachers. If we desire to begin a girls' school, for which people here are now prepared, we cannot do it, because we have no teachers; if we desire, in spite of our small numbers, to make a humble beginning with a few little girls (a work Miss Jones's heart has been yearning for for the last three years), we cannot do it, because there is no one to be principal of the boys' school, and Miss Jones cannot retire from the superintendence. We wish to use the old schoolhouse as a hospital and dispensary for the hundreds who would flock to such a place, but we have no physician. The Romanists are sending Sisters of Charity to Ningpo; the Baptists, Presbyterians, and Congregationalists all have physicians, while we find it impossible to persuade our brothers and sisters at home that there is a

call for their services, although we have a bishop who deservedly possesses the confidence of the Church at home."

**More
Baptisms**

In spite of discouragement, 1848 was a year of hopeful progress. An excellent site had been procured for the church in the very heart of the city. Candidates for baptism came forward, among them a boy of eighteen, Yen Yung-kyung, destined to become a most important member of the mission staff; and Wong Kong-chai was a candidate for the diaconate. To the great joy of the mission, the bishop's health improved, although he was still unable to preach.

The year 1849 brought a great loss in the withdrawal of the Rev. Mr. Spalding, who had been suffering for months with consumption. He was very unwilling to leave the work in which he was so valuable and so necessary, but he was at last obliged to return to America, hoping that he might recover sufficiently to again take up the work in China. But the ship on which he sailed was never heard of afterward; it is supposed she was lost during a terrible typhoon in the China Sea. About this time Miss Morse withdrew temporarily because of failing health, after five years of the most devoted and successful service, given without recompense.

In both these workers the mission lost not only faithful and devoted, but also able and successful members. "Mr. Spalding was a man of fervent

piety, sound judgment, steadfastness of purpose and untiring diligence." Of Miss Morse Bishop Boone wrote: "I believe I may truly say that, with the exception of the lamented Spalding, she labored more abundantly than us all."

The next two years, 1850 and 1851, were important ones in the mission. On the Epiphany, 1850, the new church, erected by funds given by Mr. William Appleton, of Boston, was consecrated under the name of Christ Church. It was placed under the care of Mr. Syle. It must have been a great happiness to the missionaries and to the Chinese Christians when they met for service in their own church. The work of the year prospered. A number of converts were baptized, among them several boys from the school. Miss Caroline Tenney joined the mission in August, and it became possible to plan for the opening of a girls' school. Early in the spring of 1851 the mission had the pleasure of welcoming Miss Morse back, her health much improved. With Miss Morse came Miss Lydia Fay. No doubt Miss Fay was cordially welcomed, but it is not likely that any of her fellow-workers dreamed what an acquisition the staff had received in her. In the same year the Rev. Robert Nelson, the Rev. Cleveland Keith and Mr. Nelson's brother-in-law, Mr. John Points, were appointed, the latter to take charge of the boys' school. Thus set free, Miss Jones was able to undertake that work

A New
Church and
New
Missionaries

on which her heart had long been set—the girls' school, which was opened the last day of the year with eight girls as boarding pupils. She also had the care of a girls' day school; and five day schools for boys were flourishing in different parts of the city and suburbs.

**The First
Deacon**

In 1851 Wong Kong-chai was ordained deacon, having been thoroughly tested, and having entirely proved his sincerity and fitness for the office.

At the end of the year Miss Morse was compelled to sever finally her connection with the mission, her health having entirely failed, and she withdrew reluctantly from the work.

**The First Girl
Baptized**

In the fall of 1852, yielding to the advice of his physicians, Bishop Boone left Shanghai for America. Before his departure he appointed the Rev. Messrs. Syle, Keith and Nelson a committee to take charge of the work of the mission and to attend to all such matters as would be settled by the bishop if he were present. He reached New York in January, 1853, and in February Mr. Syle's health compelled him also to make a journey to the United States. On the Sunday before he left Shanghai he baptized the first convert among Miss Jones's girls, the betrothed of Wong Kong-chai.

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about sending a Bishop to China (1844), p. 395.

Description of Shanghai (1846), pp. 21-85.

Favorable edicts (1846), p. 211.

Correspondence with the Prayer Book and Homily
Society (1847), p. 405.

English Church in Shanghai (1847), p. 412.

"Terms question" (1848), p. 275.

Christ Church (1849), p. 247.

"Terms question" (1851), pp. 40-106.

Girls' School (1851), p. 194.

Re Episcopal Jurisdiction (1851), p. 385.

Ordination of Deacon Wong (1852), p. 30.

EARLY GROWTH AND PROGRESS

III

EARLY GROWTH AND PROGRESS

1853-1860.

WHEN the mission lost temporarily the guidance of its bishop and its senior missionary, China was on the verge of that uprising known as the Tai-ping Rebellion. For some months the interior provinces of Southern China had been overrun by a band of men who were opposed to the Imperial Government. In 1853 this opposition became armed rebellion, spreading quickly over the whole empire, and marked by all the horrors that signalize every uprising in China. The leader, Hung Hsiu-ch'uan, claimed to be the elder son of God, and as such the ruler of the world. Placards that he put forth announced that there was but one country, the Heavenly Kingdom; but one dynasty, that of the Taiping, the Prince of Peace, whose prime minister was the Holy Spirit. The followers of Taiping called themselves Christians and professed to hold direct communication with the Heavenly Father. They possessed portions of the Bible, published tracts setting forth their doctrines, destroyed idols, and declared themselves to be guided by the Ten Command-

The Tai Ping
Rebellion

ments. Their doctrines, though full of error, were evidently based upon the teachings of the Bible. Many missionaries sympathized with a movement which seemed to promise the opening of the empire to a free extension of the truth. Bishop Boone, in sending to the Board of Missions some account of the life of the leader, says: "Whether he be sincere or not in his story, he is evidently doing a great work in China to break up the superstitions of ages, and to prepare the soil for the seed to be sown here by Christ's servants." But it is plain from the bishop's letters that he never looked upon the Tai-ping movement with the enthusiasm of some of the members of other missionary bodies, who believed that the victory of the insurgents would mean the establishment of Christianity in the empire. Too soon the cruelties and barbarous excesses of Hung and his followers dispelled hope and alienated sympathy. Nor were the Taipings the only source of trouble. Taking advantage of the times, bands of robbers, in no way connected with the insurgents, roamed the country, and pirates infested the coasts. The peaceable country people, who at such times seldom side with either party, but ask only to be let alone, suffered fearfully, not only from the barbarity of the Taipings and the imperial troops, but from the depredations of the lawless bands who followed in the wake of the armies, and from the famine and pestilence which were the inevita-

ble results of such circumstances. The rebels took Nanking, threatened Peking with a large force, and in September, 1853, captured Shanghai. Directly after the imperial army besieged the city, the siege lasting a year and a half. Great portions of the city were burned.

Early in the year a mission church had been consecrated in Hongkew, a suburb of Shanghai, and the missionaries had gone to live there, outside the city wall, going into the city to conduct services in the church there and to look after the day schools. Though in one of the fires which raged in the city the houses around the church were destroyed, yet the church stood uninjured, and during all those troublous times the services were held without interruption. No fear of personal harm appears in any of the missionaries' letters. If they felt it, they did not speak of it. They were often in great peril, and they certainly suffered from many privations. They saw their Chinese friends suffering around them. Yet their letters were cheerful and hopeful, and reinforcements were asked for. In the summer of 1853 Miss Emma Wray and Miss Jeannette Conover were appointed. They arrived in Shanghai in the spring of 1854, while the trouble there was still at its height. They had been preceded to the field by Miss Catherine Jones, who was associated with Miss Emma Jones in the girls' school.

A Second
Church
Consecrated

In the spring of 1855 peace was temporarily

restored, and, as always after such a great upheaval, missions received a new impulse and encouragement. During this year the physician so long desired joined the mission. Dr. Fish at once made arrangements for opening a hospital and dispensary. So much success attended his labors that the disappointment of his fellow-workers must have been great indeed, when, after only five months of service, he resigned to accept the American vice-consulship at Shanghai. The mission also lost temporarily the services of Mr. Syle, who accepted an appointment from the Domestic Committee to work among the Chinese in California. It was with reluctance that the Foreign Committee relinquished his services, but they recognized the importance of the proposed mission and his eminent qualifications for the work.

**Losses and
Gains**

There were two appointments to Shanghai—the Rev. John Liggins and the Rev. Channing M. Williams, who reached the field in 1856, and the same year, to the great joy of his fellow-workers, Mr. Syle returned to China. But these additions were counterbalanced by losses. Miss Emma Jones's twelve years of incessant labor made a vacation necessary. She hoped to rejoin the mission in the course of a year or two, and this desire was gratified. She returned to Shanghai in 1858, withdrawing finally in 1861. She was one of the first women to go to the field, and she was a most

faithful and successful worker. She was beloved alike by her fellow-workers and by the Chinese. "In any trouble, our first thought is to send for Miss Emma Jones," wrote one of the missionaries, and no woman need wish for a higher commendation. As a teacher her work made deep and lasting impressions on her pupils, and the present St. Mary's Hall is the development of her girls' school.

Mr. Points also retired in this year, being unable to bear the climate. His teaching work had been very valuable, and his return was considered a great loss to the mission.

Eighteen hundred and fifty-seven was a year of grave fears. China was engaged in war with England, and though Shanghai was not the scene of conflict, there was quite enough in the disturbed state of the country at large to awaken apprehension. Yet a good result of the disturbances was the enlargement of the mission field. In June Mr. Nelson and Mr. Williams visited Soochow, preached unopposed in the principal temples and distributed books and tracts. Outstations were established at Sinza and Tsang-ka-bang, suburbs of Shanghai. The schools, both for boys and girls, were flourishing. Mr. Syle established an industrial school for the blind, which met with much favor among the wealthy Chinese. The bishop, in his annual report, laid emphasis on the need of means and, above all, of

New Stations

men, to enlarge the work; for then, as now, the staff was always too small to meet the opportunities which opened before it.

In 1858 Mr. Williams and Mr. Liggins visited Zang-zok, a large city some ninety miles from Shanghai. They had been less than two years in China, but were already able to preach in the Chinese tongue. They were not very cordially welcomed in Zang-zok, but after considerable difficulty they succeeded in obtaining quarters in a suburban house, where they soon gathered good congregations. They also ventured on street preaching in the city and the surrounding villages, and distributed books and tracts.

In June of this year treaties of peace were signed between China and England, France, Russia and America. "Their terms secured the complete toleration of Christianity everywhere throughout the empire; liberty for foreigners to go anywhere with passports; the right of foreign ambassadors to have direct access to the government at Peking; and the opening of additional treaty ports." In regard to these treaties, the English Bishop of Victoria wrote to the Archbishop of Canterbury: "It is right that the friends of Christian missions on both sides of the Atlantic should know how preeminently they are indebted for the Christian element in the wording of the treaties, to the hearty zeal, energy and

co-operation of the United States minister, the Hon. W. B. Reed."

In 1859 the Foreign Committee had decided to begin work in Japan, and, selecting Nagasaki as the station, appointed the Rev. C. M. Williams and the Rev. John Liggins to open the work. At this time Mr. Liggins and Wong Kong-chai were mobbed in Zang-zok. Mr. Liggins had for some time been in bad health, and the effect of the rough treatment he had received from the hands of the mob was such that he went to Shanghai, where his physician advised a trip to Nagasaki. He was already in that city when the letter appointing him to Japan reached Shanghai. Later Mr. Williams joined him. They were the first Protestant missionaries to Japan. Zang-zok station was abandoned for the time.

The Mission
Furnishes
Pioneers for
Japan

Special efforts were now made by the Foreign Committee to increase the staff of the China mission, and Bishop Boone exerted himself to obtain funds for the support and extension of the work. Many applications were received, and late in 1859 eight young men arrived in China, one of them being the present senior member of the mission, the Rev. Elliott H. Thomson, and a second the late Bishop Schereschewsky, who did so much by his work in the translation of the Scriptures, and who, when his ill-health compelled him to resign as bishop, wished it to be distinctly understood that he did not resign as a missionary.

War and Riot

In August of 1859 the English and French allied forces were repulsed at the mouth of the Peiho by the Chinese. In turbulent Canton the ever-present hatred of the foreigner became very manifest, and the spirit of unrest spread all over the empire. There was a serious riot in Shanghai. The local excuse was a rumor that foreigners were kidnapping Chinese coolies and putting them on board a French ship lying at Woosung, the port of Shanghai. Some Malay sailors who were wandering about the native city were attacked and two of them killed. In the English settlement outside the wall, the Inspector of Customs and British chaplain were set upon by a mob. Stray foreigners here and there were beaten, and a general attack on the settlement was feared. Men were landed from the ships of war in the harbor and every precaution taken. A mob attacked the churches inside the city wall, and Christ Church was badly damaged. Threatening placards were put up, and the Chinese Christians were insulted and reviled by their neighbors. The foreign authorities preserved a firm attitude, and brought pressure to bear upon the Taotai at Shanghai which caused that official to exert himself. By September all was quiet again.

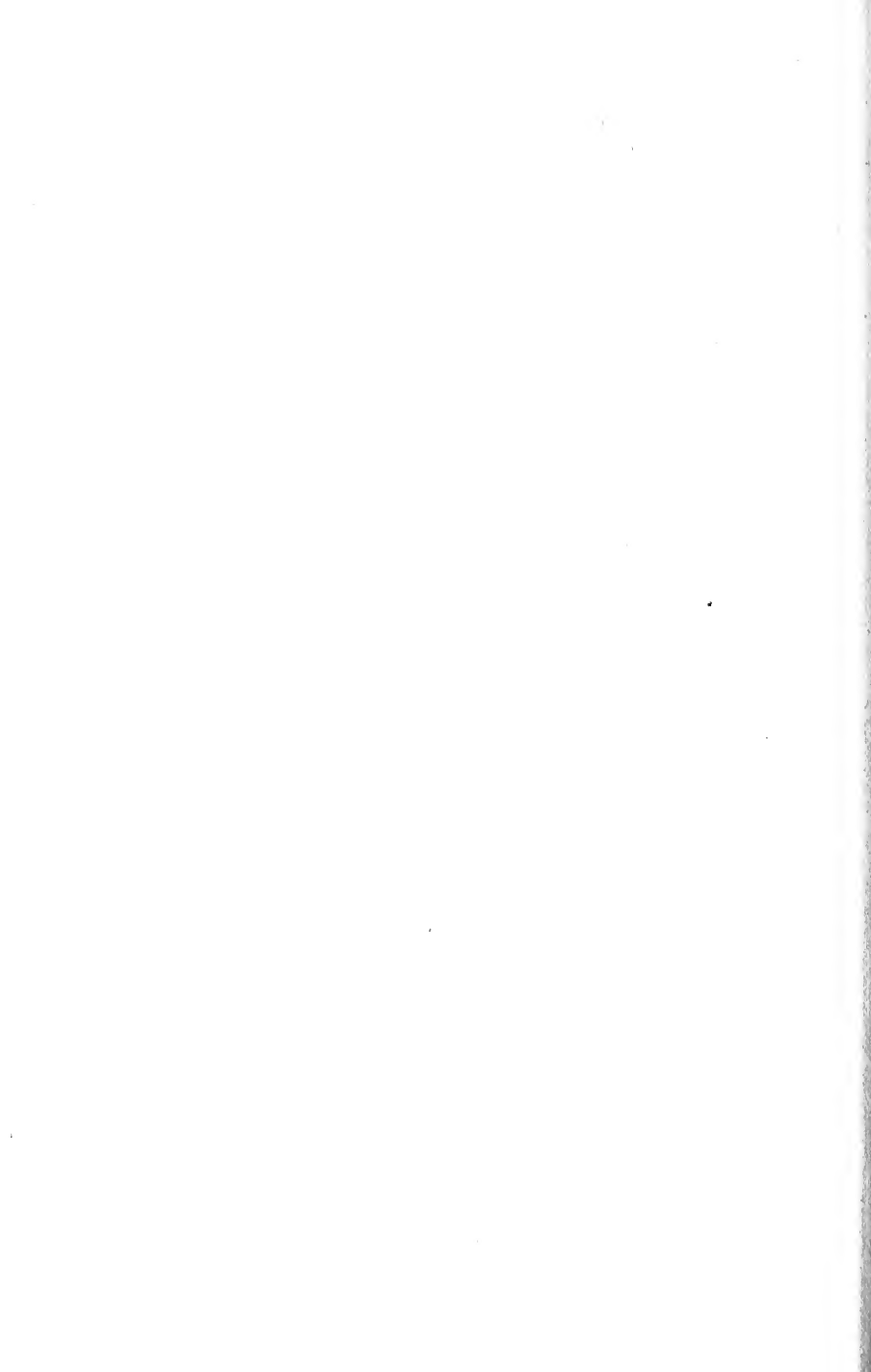
Summary

The mission had now been established in Shanghai for about fifteen years. During that time there had been thirty-six workers on the

field, of whom, at the close of 1859, twenty-two remained.

REFERENCES TO THE SPIRIT OF MISSIONS

- Taipings (1853), pp. 315-333, 357-369.
Episcopal Jurisdiction (1853), p. 469.
Siege of Shanghai (1854), pp. 22-92-132.
Taipings (1854), pp. 181-382-396.
The Insurgent Leader (1855), pp. 27-60.
The Results of the Insurrection (1855), p. 453.
Miss Emma Jones (1856), p. 375.
Soochow (1857), p. 583.
Sinza (1857), p. 617.
Zang-zok (1858), p. 587.
Treaties relating to Christianity (1859), p. 46.
Hon. W. B. Reed on Missions (1859), p. 339.
Zang-zok (1859), p. 457.
Arrangement with the English Church (1860), p. 383.



THE PERIOD OF DEPRESSION

IV

THE PERIOD OF DEPRESSION

1860-1865

WITH the year 1860 began a period of depression and discouragement in the China mission. The missionaries were living literally in the midst of wars and rumors of wars. The hostile attitude which England and France maintained toward China threatened serious consequences. Rebellion had been renewed in the north, and, with all its attendant horrors, was rapidly spreading over the empire. In May the insurgents attacked Soochow, burned its suburbs and advanced toward Shanghai, laying waste the country on their way. Before them fled the country people to take refuge in Shanghai, and from Shanghai fled the merchants to hide themselves in the country beyond. Again the missionaries saw their compound crowded with destitute and terror-stricken refugees. Again Shanghai was attacked by the rebels who, as before, professed a form of Christianity, but practised most barbarous excesses. Again bands of robbers roamed the country side, and famine and disease completed the desolation. The rebels were at length driven

Hard Times

back toward the north by the allies, and in the fall a temporary peace was patched up.

But their immediate surroundings were not the missionaries' only reason for sorrow and apprehension. The United States was on the verge of the Civil War. The mission was composed of representatives of both sections of the country. The horrors which they saw around them must have seemed more awful as they thought of their own country rent asunder, in danger of similar devastation and suffering.

Yet, in spite of the turmoil around them and their anxiety, they kept steadily at their work—the new-comers busy with the language, the school work and church services going on without interruption. Among their converts many were destitute and suffering, for whom the missionaries must care, and so far as lay in their power no one who came to ask their aid was denied. Mr. Syle was busy with his blind asylum, which was flourishing, and he had established a printing office and opened a shop for the sale of Christian books.

**A Year of
Trial**

The political situation in the United States could not but affect the mission. Bishop Boone, in his report for 1860-1861, calls it "a year of trial from beginning to close." The mission was \$15,000 in debt, because it had received no remittance from home for months; and at the breaking out of the war the Foreign Committee re-

quested that every possible retrenchment should be made. The boys' school was disbanded and the premises were sold. This led to the retirement of three members of the mission, who had been connected with the school. Another resigned by the bishop's advice, owing to his inability to endure the climate. Miss Emma Jones, because of her constantly poor health, was compelled to retire permanently, and Mr. Syle was obliged to return to America on account of his motherless children, who needed his care. When the boys' school was disbanded, Miss Fay, at the earnest request of the English Church Missionary Society, was temporarily transferred to their schools. Miss Conover was ordered home by the doctor. Thus the mission staff was in a short time reduced from twenty-one to eleven, Mr. Nelson being retained in the United States, where he supported himself by parish work. The Chinese staff consisted of the two deacons, Wong Kong-chai and Tong Tsu-kyung, but early in 1861 the latter was deposed at his own request. "His object," wrote the bishop, "appears to be more gain." After this man's death his family dropped back into a state not much above heathenism. Many years afterward the wife of Arch-deacon Thomson was invited to go with a missionary doctor to visit a sick Chinese woman. This woman proved to be the widow of the deposed deacon. Through Mrs. Thomson's influ-

ence, she later made a public confession in the Church of Our Saviour, Hongkew, and has ever since been a faithful member of that congregation.

A Station Not
in a Treaty
Port

The Shanghai mission began the year 1861-1862 reduced in numbers and burdened with debts. In spite of the disturbed state of the country, the long-desired and planned-for interior station was opened in Chefoo in April, 1861. Chefoo is a seaport in the northern province of Shantung, and it was hoped to make it a centre from which to extend the work in the north. Rev. H. M. and Mrs. Parker and Rev. D. D. and Mrs. Smith were sent to open the station. They found Mr. and Mrs. Holmes, of the Southern Baptist mission, already at work there, Mrs. Holmes having been the first foreign woman to enter Chefoo. The foreigners were not very cordially welcomed. The people showed themselves unfriendly, and there was great difficulty in getting a house. Still, a beginning was made, and the missionaries spent the summer in trying to learn the language, so entirely different from the dialect of Shanghai, and in trying to establish friendly relations with their Chinese neighbors, whose insatiable curiosity sometimes brought them to the mission house to see and handle the belongings of the foreigners and to ask innumerable questions.

It was far from easy to open an interior station. Some of the difficulties were the inconvenient and

uncomfortable Chinese house, surrounded by other houses full of neighbors whose only interest was curiosity, whose kindest feeling was cold indifference; the hot summer, with nothing to mitigate its discomforts; the undrinkable water; the disgusting filth and sickening odors of a Chinese city; the constant rumors of approaching bands of rebels; and, by no means least, the struggle with a language so totally different from that of Shanghai as to be practically a new tongue. Yet the letters written from Chefoo were cheerful and hopeful, and did not dwell on the discomforts of the situation. Meanwhile Shanghai was once more surrounded by rebels. The bishop writes: "They have robbed and plundered the inhabitants up to our very doors." Smallpox was raging among the Chinese. The expense of living greatly increased. No help could be looked for from America, in that first summer of the Civil War. The work was hindered by the condition of the country. Only six of the staff remained in Shanghai, keeping up such of the various forms of work as they could. They were in more or less personal danger, and they suffered greatly from privation; there was very little outward encouragement, and very much to make them anxious. One is constantly impressed, in reading their letters, by the spirit of cheerful faith manifested.

In October came horrible news from Chefoo.

Martyrdom A band of rebels had threatened the city. The ladies were removed to a village where it was thought they would be safe, and Mr. Smith remained with them, while Mr. Parker, accompanied by Mr. Holmes, the Baptist missionary, set out to meet the rebels and try to persuade them to spare Chefoo. As the insurgents professed the greatest friendship for missionaries, there appeared to be little, if any, danger in this course, and the two young men set out hopefully on their errand. But on reaching the rebel band they appear to have been dragged before the leader and instantly hacked to pieces. Mrs. Parker, prostrated by this awful blow, returned to America. Mr. and Mrs. Smith remained in a village near Chefoo, refusing to abandon the new work. There the next summer Mrs. Smith died of cholera, after an illness of only a few hours. Her death deprived the mission of one of its most devoted and useful members. Mr. Smith worked on alone for another year, but in 1863 he retired that he might devote himself to the care of his motherless children. The work in Chefoo was never reopened, though the place was visited in later years with that intention. Other cities, so situated as to make them more desirable as centres of work, received the preference.

Heroism Early in 1862 Mrs. Keith's health caused her doctors to advise a change and rest, and, with her husband, she left Shanghai for Japan. Two

such efficient workers could ill be spared, and it was hoped that a few months in Japan would restore Mrs. Keith's health and enable her to return, but after a few months, as she was growing steadily worse, it was thought best that she should go to America, and passage was accordingly taken. On the voyage Mrs. Keith was unable to leave her cabin, and shortly after reaching San Francisco she died. Mr. Keith took passage for Panama on the steamer *Golden Gate*. Ten days out from San Francisco the steamer was burned, and Mr. Keith was among those that perished. According to the accounts of survivors, he was calm and composed in the midst of the peril and excitement. He was a man of a singularly gentle and unselfish nature; his whole life had been one of self-forgetful service. His last acts were to fasten his own life preserver about one of the ladies, and to tie her child upon the back of a sailor who thought he might be able to swim to safety, meanwhile calming the terrified mother by words of hope and trust. He had preached that morning—it being Sunday—a sermon full of thoughts of the goodness of God, and he spoke in the same strain to those who stood around him on the deck of the doomed ship.

The loss of the Keiths was a very great blow to the mission. Mrs. Keith, as Miss Tenney, had been a very successful teacher, and her marriage in no way lessened her interest or her usefulness.

She had rendered especially valuable service as a translator. Mr. Keith had shown a remarkable aptitude for the language. He was on the Translation Committee, and had himself translated various portions of both the Old and New Testaments into the Shanghai dialect. He had also compiled a dictionary of the same dialect, the manuscript of which was lost with him. Before leaving Shanghai he had made a will bequeathing most of his property to the China mission.

In July, 1862, the bishop requested Mr. Schereschewsky to make arrangements to spend three or four years in Peking, that he might perfect himself in the Mandarin tongue, in which he had already made remarkable progress. It was also hoped that he might be able to establish mission work in the capital, but his chief efforts were to be on the language.

Civil War
in the United
States
Cripples the
Mission

Shanghai was still tormented by bands of insurgents and robbers, and when these were dispersed a train of diseases followed. The Chinese, in their destitute and starving condition, died in great numbers. So the gloomy year passed, and Bishop Boone, in his report for 1862-1863, wrote: "In July, 1859, I reported twelve clergymen, four candidates for Orders, and twelve female missionaries. Our staff is now reduced to a bishop, two presbyters, one deacon, one native candidate, and two female missionaries." Before the report was sent the Chinese candidate for

Orders died of cholera. Mr. Smith retired from the mission, and the work in Shantung was broken up. Miss Fay, though counted one of the staff, was working in the English Church Missionary Society school. Besides Bishop and Mrs. Boone, only Mr. Thomson, Mr. Wong and Miss Catherine Jones were working in Shanghai, and little as the active work was, it was feared that more property must be sold in order to keep up that work. The state of affairs in America had practically ended all help from the Church at home.

In November Bishop Boone advanced Mr. Wong to the priesthood, and put him in charge of Christ Church. Mr. Wong had been a deacon for thirteen years, and during the dark days since 1860 he had proved himself more than ever faithful and valuable. The little mission family rejoiced over his advancement. Two weeks later it was cast into gloom and mourning by the death of Miss Catherine Jones. Her disease was small-pox, which she contracted while nursing some of her schoolgirls. At this time she was the only woman worker at the station, Mrs. Boone's health having compelled her departure. In the ten years of Miss Jones's connection with the mission she had never spent even one night away from her work. She literally gave her life to her girls, and died for them because she would not

Ordination
to the
Priesthood

desert them in their sickness. After her death the school had to be closed.

**The Lowest
Ebb**

Now, one might indeed have felt that the mission was at its lowest ebb. The educational work, which had been so promising, was practically broken up. Mr. Thomson and Mr. Wong alone remained upon the field. Mr. Schereschewsky at Peking was doing wonderful work in the language, and was translating the Bible and Prayer Book into Mandarin. He preached as he had opportunity, and taught any who came to enquire into "the doctrine," but his main efforts were directed toward the language work which he had been sent to Peking to do.

In Shanghai Mr. Thomson and Mr. Wong kept up the services in the churches and visited the few day schools which were all that remained of their once flourishing educational system. They must often have been deeply discouraged, but a worse blow by far than any previous one was about to fall upon them.

**Death of
Bishop and
Mrs. Boone**

In the early fall of 1863 Mrs. Boone had made a visit to Japan, in the hope of benefiting her greatly impaired health. As this trip did not have the desired effect, her doctors advised a sea voyage. Accordingly, she sailed with the bishop for Singapore, and, this producing no favorable result, it was decided to go on to Egypt. They reached Suez on the 16th of January, 1864, and four days later Mrs. Boone died. She was buried

in the foreign cemetery at Suez, borne to her grave, in accordance with her own wish, by four Chinese, to whose nation she had devoted nineteen years of service. Mrs. Boone was a woman of great ability and strength of character, and she was beloved and mourned by all her associates in the mission.

The bishop would have returned immediately to Shanghai but for the necessity of making some proper arrangements for his youngest son, who was with him. "In time of trouble," a member of the mission had once written, "our first thought is to send for Miss Emma Jones." Miss Jones was at Wiesbaden, and to her the bishop took his son, and, leaving him in her care, set out for Shanghai. His voyage was rough and dangerous. In the Indian Ocean the ship encountered a terrific typhoon and narrowly escaped foundering. In the feeble state of the bishop's health, his suffering was very great, and when he reached Shanghai, June 13th, he was dangerously ill. He grew rapidly worse, and died July 17th, 1864.

The feeling of the mission is expressed in the words used by Mr. Thomson in his letter to the Board: "We are bereft." Nor were the mission staff and the Chinese Christians his only mourners. Bishop Boone was a man of great influence in Shanghai, not only among missionaries, but among the foreign residents generally. His broadness of mind enabled him to work in the ut-

most harmony with other missionaries, while always preserving his own position as a Churchman. To members of his staff he was truly an ideal leader and the kindest of friends. By the Chinese he was loved and deeply respected. In losing such a bishop the Board at home and the workers on the field alike must have felt that the work was indeed "bereft."

A Day of
Small Things

For two years Mr. Thomson continued in charge of the work, assisted by Mr. Wong. Mrs. Thomson (Miss Conover) conducted a day school for girls, and with her energetic, practical hard work accomplished a great deal among the Chinese women. Mr. Schereschewsky remained in Peking, engaged in translation work. His remarkable facility in the language and the quality of the work he was doing won the praise of men who were veterans in China.

REFERENCES TO THE SPIRIT OF MISSIONS

- Boy's School Disbanded (1861), p. 222.
 Murder of Mr. Parker (1862), p. 49.
 Mr. and Mrs. Keith (1862), pp. 265-282.
 Death of Bishop Boone (1864), pp. 290-312-314-386.

EXTENSION OF THE WORK

V

EXTENSION OF THE WORK

1865-1876

IN October, 1865, the Rev. Channing Moore Williams was elected missionary bishop for China and Japan. About this time the outlook in China began to be a little more encouraging. The American war was over. China was at peace once more. The first result of the long-continued trouble in the empire was, as usual, a great manifestation of interest in western customs and education. Boys came flocking to the mission schools; the guest rooms and churches were crowded with men enquiring into "the doctrine"; the evangelistic work in the out-station began to flourish. Miss Fay returned from her temporary work in the English Church Mission and reopened the boys' school. The few members of the mission staff availed themselves of every new opportunity. Mr. Thomson went itinerating through the country round about Shanghai, accompanied by a young man named Woo Hoongnyok, who had charge of the day schools. On this journey, though he had forgotten his passport, Mr. Thomson reported that he met with no

One Bishop
for China and
Japan

hindrance, but was always well received. He had also begun services in the Cantonese dialect for the benefit of the many Cantonese who were in business in Shanghai. In this he was assisted by Mr. Fryer, a young foreigner, who spoke Cantonese well.

It was hoped that the number of workers might now be increased, and in 1866 those already on the field welcomed the Rev. Augustus Höhing and Mrs. Höhing, the first new members since 1859. They were sent to join Mr. Schereschewsky in Peking. There Mrs. Höhing died the next year, but Mr. Höhing remained in the mission, an efficient worker, until 1876.

In 1867 Mr. Thomson wrote to the Foreign Committee: "Our new bishop has a glorious field before him. China is open now in a fuller manner than it has ever been. There is no place where we cannot go, unless it be a few remote points where the remains of the rebellion still linger. China may be said to be a field ready for workers—I do not say 'reapers.' There must first be the ploughing up of the hard fallow ground; hard work, tiresome work, work to try men's patience; then will come the harvest."

There seems to have been some feeling in the home Church that the China mission was still in evil case, for later Mr. Thomson wrote: "I do not like the phrase I have seen in the papers about the China mission being 'disintegrated.' What

does it mean? We have more stations than even when Bishop Boone was alive; we have as many or more scholars; we have more members who attend church; we have more native preachers and other helpers; we have two schools supported entirely by the Chinese. I believe we have a stronger church to-day than we have ever had. It is the fruit of the labors of Bishop Boone, Miss Emma Jones, Miss Fay, and others."

Among those "others" Mr. Thomson himself **A Veteran** may be counted chief, since his whole life from his youth has been spent in devoted and most efficient service, and as the senior member of the Shanghai staff he still bears the burden and heat of the day. Many of the most important branches of the work were begun by him; little of the work but owes much to his assistance; none of his fellow-workers but have received his encouragement and help.

Early in 1867 the mission gladly welcomed back to the field Mr. and Mrs. Nelson, and in the fall of the same year the teaching staff was joined by Miss Susan Waring. And on January 14th Bishop Williams arrived in Shanghai. Once more the mission had a leader, and the time seemed very propitious. The Emperor of China had issued an edict forbidding the rebuilding of temples that had been destroyed and the repair of such as had fallen into decay, making an exception, however, in the case of the Confucian tem-

ples. The Chancellor of Soochow, the capital of Kiangsu Province, put out a proclamation forbidding the people to worship in the temples, or to burn candles, incense, or paper money before the idols. A proclamation issued by the chief mandarin of Kahsing, a large city in Chekiang Province, forbade anyone to interfere with or in any way hinder the teaching of Christianity. All this was, of course, most encouraging to the missionaries, and Bishop Williams considered that the time had come to attempt an extension of the work.

Wuchang
Becomes a
New Centre of
Work

Accordingly, almost as soon as he reached Shanghai, he set off, in company with Mr. Nelson, on a tour of inspection in search of the best place for an interior station. They went up the Yang-tsz River, visiting Kiukiang, a large city in Kiangsi Province, some four hundred miles from Shanghai; and then going on to Wuchang and Hankow, cities of Hupeh Province, facing each other across the Yang-tsz, about six hundred miles from Shanghai. Returning from this trip, he started again, this time to inspect the northern provinces of Shantung and Chihli, visiting Peking, Tientsin, Tungchow, and the abandoned station of Chefoo. In May, with Mr. Wong, he went on a third tour, this time visiting, near Shanghai, the cities of Ta-tsong, Soochow, and his own former station at Zang-zok. As a result of these visits it was decided to locate the new

centre of work at Wuchang. "This place," wrote Bishop Williams, "is in the very heart of the empire, the capital of Hupeh Province, a great literary centre, with Hankow and Hanyang on the opposite bank of the river, forms almost one city, and is the most important commercial centre in China. Mr. Höhing, Mr. Yen (lately ordained deacon), and I are now living in Wuchang, but we need more missionaries to do with any degree of efficiency the work before us."

It was the bishop's intention to make Wuchang a central station, to establish schools where young men could be trained as preachers, catechists and teachers, and to open out-stations in the country round about.

Under the circumstances, Bishop Williams's annual report was naturally in every way encouraging. During eighteen months thirty-two Chinese had been confirmed, among them children of some of the converts of the mission. In the day schools great interest was shown, and several of the boys had come forward for baptism. Under Miss Fay's supervision the boys' boarding school was making great progress. A hospital, opened in a small way the year before by Mr. Thomson, with Mr. Woo's assistance, was a very hopeful feature of the work, more than 15,000 persons having received treatment during the year. All the patients were daily instructed in the Christian doctrine, and men were reached in this way who

Schools and a
Hospital

could not be reached in any other. Two English doctors kindly gave gratuitous assistance, and Mr. Woo was proving himself a valuable helper, both in the medical and in the religious part of the work. The bishop asked for a doctor to come out to take charge. All the out-stations were promising, and a new one had been opened at Kiangwan, a large country town about four miles from Shanghai.

Opposition in
Wuchang

But the great interest centred about the new interior station of Wuchang, which was considered to be of the first importance. The usual difficulties had attended its opening. The only house that could be obtained was neither comfortable nor desirable. After the missionaries were fairly settled in it, the literati brought pressure to bear upon the landlord and he requested his tenants to leave. As they refused to do this, he represented that the house needed repairing, removed all the tiles from the roof, and left the missionaries to endure this state of things or to leave the house, as they chose. Not long after the station was opened Mr. Höhing and Mr. Yen were set upon by a band of students, of whom hundreds were assembled from the different parts of the province to take examinations. The missionaries took refuge in the house of a Chinese gentleman, and the mob finally dispersed. This attack was not considered to be any indication of the general feeling of the Wuchang people, and



THE REV. YUNG KIUNG YEN, MRS. YEN, AND MISS YEN

in spite of all hindrances the outlook was felt to be hopeful and encouraging.

Early in the year of 1869 the first convert, Mr. Höhing's teacher, was baptized. In the spring work was begun in Hankow by opening a chapel on one of the principal streets. In Peking Mr. Schereschewsky was going on with his work, translating the Bible into the Mandarin language, and he had purchased a heathen temple and turned it into a church. Mrs. Schereschewsky (Miss Waring) was carrying on a very successful day school. The chief officials of Kiangsu and Kiangsi provinces had issued a proclamation warning the people to respect the Emperor's edicts favoring Christianity, and reminding them that they "must not annoy religious establishments, nor raise pretexts; nor must they treat foreigners with wanton disrespect."

A Chapel in
Hankow

Bishop Williams reported that he had decided to make his permanent residence in Osaka, Japan, from which place he would visit China from time to time.

During 1870 there were two appointments to the mission—the Rev. S. R. J. Hoyt and the Rev. William Jones Boone, a son of the late Bishop Boone. They were stationed at Hankow and Wuchang. In the fall, during Bishop Williams' visit to Hankow, he advanced Mr. Boone and Mr. Yen to the priesthood. This increased the up-river staff to four clergymen. On Christmas

Chinese
Offerings
Build a
Church

Day services were held for the first time in the Chapel of the Nativity, a small church on the mission compound in Wuchang, built entirely from contributions received in Wuchang and from some of the Chinese Christians in Shanghai.

The
Beginnings of
Boone College

In September of the next year the Bishop Boone Memorial School, a boarding school for boys, was opened on the Wuchang compound. It began with three pupils, but the number steadily increased, and on Christmas Day eleven of the boys were baptized, to the great joy of the missionaries. It was intended to open a school for girls, to be called the Jane Bohlen Memorial School, as soon as a proper building site could be obtained.

Progress and
Reaction

In 1872 about thirty Chinese boys, averaging twelve years of age, were sent by the imperial government to be educated in the United States. They were to be placed with families in Massachusetts and Connecticut, and were to be followed later by one hundred more. Three of these boys had been pupils in the Shanghai mission, and had been baptized. The government had ordered that the boys be instructed in Confucianism, but they were to be permitted to attend church with the families in which they lived, and two of the officials in charge were Christians. This imperial commission, while it had no direct connection with missionary work, was encouraging, as seeming to show a desire for progress,

and it was considered very promising for the future. Perhaps one of the most disheartening conditions of the work in China has been these gleams of apparent hope and promise, an opening for an instant of the heavy gates closed against progress and enlightenment, to be followed invariably by a firmer closing than ever before. Favorable edicts have a double meaning, friendly acts on the part of the government have ulterior motives, and China, standing on the very threshold of progress, ready for a step, takes that step backward. To be, in spite of all this, ever hopeful, ever ready to seize quickly the next fleeting opportunity, is a necessity; and this was Bishop Williams's character, as his annual report proved.

In his report for 1872-1873 he names in the Shanghai district three boarding schools and fourteen day schools, six of the latter being entirely supported by the Chinese. Mrs. Thomson had charge of the Bridgman Memorial School for Girls, founded by Mrs. Bridgman, who, as Miss Gillett, was the first single woman worker ever appointed to China. She married Dr. Bridgman, of the American Board Mission in Canton, but after her husband's death she came to Shanghai and worked in connection with her old friends, though never reappointed. At her death her school of twenty-seven girls was taken over by the mission. Mr. Thomson's hospital was flour-

Dr. Scheres-
chewsky
Finishes
Translating
the Old
Testament
Into
Mandarin

ishing. During the year over 20,000 patients had been treated, and the bishop urged the speedy appointment of a doctor to take charge of this important and increasing work. In Peking Dr. Schereschewsky, after fourteen years of labor, had translated the entire Old Testament into Mandarin, and he had also opened a station in a town south of Peking, where he had already baptized forty-three converts.

The great need, as always, was more workers, and the bishop made strong appeals. He was particularly anxious to open work in Soochow. "This," he writes, "is an opportunity which we ought by all means to embrace. The city contains over a million of people, and there are four other walled cities within a radius of twenty miles, and in all that section of the country there is not a single clergyman of the Church, nor indeed a minister of any denomination."

The First
Physician in
Wuchang

In December, 1874, a physician who had been appointed, but to Wuchang, not to Shanghai, reached the field. At that time there was no foreign physician in Wuchang, and Dr. Bunn was accosted by would-be patients as soon as he landed, before he had even reached the mission compound. His services were eagerly sought by the Chinese from far and near. He began at once to hold clinic three times a week in the chapel on Fu Street, only recently erected. There, on "preaching days," after the service, with one

of the clergymen to interpret for him, Dr. Bunn had more patients than he could well care for. An enthusiastic Chinese friend put up before the door of the chapel a notice, which, literally translated, read: "At this hall the great American Episcopal Church feels pulses and gives medicines."

In spite of the enthusiasm, the work had its trials and difficulties. Dr. Bunn's first in-patient was a man with a fearful ulcer of the leg, which had eaten so near the arteries that the man was in danger of bleeding to death. He was brought by his family to the chapel on Fu Street, and there he was lodged in a mat shed, hastily erected behind the chapel. For some months Dr. Bunn was likely to be sent for at any moment, night or day, to prevent the man from bleeding to death; and, as there were other patients who needed constant attention, such as could not possibly be given them in their homes, it became evident that some accommodation for in-patients must be provided. A small building for temporary use was erected on the compound, and so began the medical work in Wuchang.

Occasionally the stories circulated in regard to the foreign doctors' reprehensible habit of kidnapping the children and taking out their eyes to use as medicines led to visits from mothers whose children had disappeared from the vicinity of their homes. On such occasions the bereaved

parents were allowed to inspect the dispensary freely, even opening all the bottles in hope of discovering either the children or their eyes. But whenever this happened the child would be found at play somewhere later, and there was never any serious trouble. Women of the lower classes came willingly to consult "the great American Episcopal Church," and Dr. Bunn was sometimes called to the homes of ladies of a higher class, who, concealed behind screens, timidly held out a hand, that the doctor might feel the pulse without violating propriety by seeing the owner of the trembling hand.

The Wuchang compound now contained the Boone School, the Chapel of the Nativity, and a residence called the clergy-house. Near by a piece of land had been bought, on which it was proposed to build the girls' school, a church and a hospital, and a residence for Dr. Bunn. Across the river, in Hankow, St. Paul's Chapel had been built.

The Work of
Chinese
Deacons and
Catechists

In Shanghai the fall of 1875 was marked by much success in evangelistic work in the villages. In San-ting-keu, a village about ten miles from Shanghai, thirty-three persons were baptized in one day. They had all become interested under the teaching of Chinese deacons and catechists. Mr. Boone, who was present, was greatly impressed, and wrote: "I am more and more convinced that our chief effort should be to gather

and train such a native ministry. They work to great advantage among a people whose every peculiarity of thought and prejudice they understand, and to a great extent share."

In 1876 the first railroad in China was built between Shanghai and the port of Woosung. It was built by foreign enterprise, and the missionaries considered it "a great convenience." They could visit the stations of Kiangwan and Santing-keu so easily, and it would help to open other places. It was a long step in the cause of progress—too long for conservative China. A mob of country people, instigated by officials and literati, soon tore up the track and destroyed the trains.

A Railroad
Built and
Destroyed

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 Mr. Woo (1871), p. 532.
 Land on Fu Street, Wuchang (1873), p. 256.
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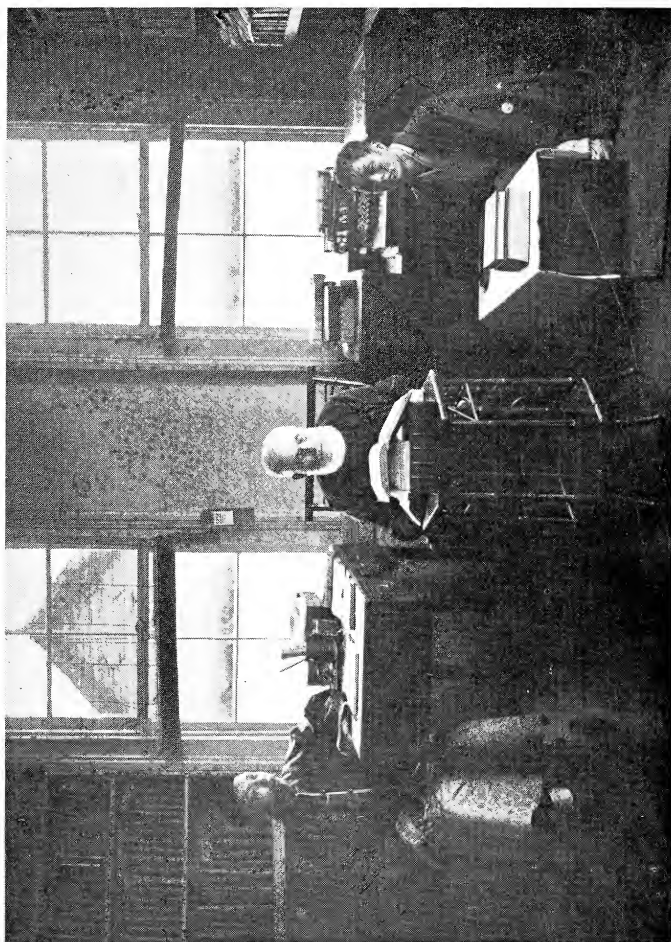
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THE WORK UNDER BISHOP
SCHERESCHEWSKY





BISHOP SCHERESCHEWSKY WITH CHINESE AND JAPANESE SECRETARIES
WORKING AT HIS TRANSLATION OF THE BIBLE

VI

THE WORK UNDER BISHOP SCHERESCHEWSKY

1876-1883

IN 1874, at the request of Bishop Williams, his immense diocese was divided, the bishop retaining Japan. The Rev. William P. Orrick, of Pennsylvania, was elected Bishop of China, but declined. The next year Dr. Schereschewsky was elected, but he also declined. Bishop Williams continued his oversight of the mission until 1877, when Dr. Schereschewsky, being again elected, accepted, and was consecrated in the United States in October of that year.

Dr. Schereschewsky
Becomes the
Third Bishop
of China

At this time the work in Shanghai comprised the native city and the suburb known as Hongkew, with nine out-stations. There were three boarding schools and several day schools. There was a large hospital work, which demanded a physician, and the evangelistic work was promising as it had never been before. Bishop Schereschewsky proceeded at once to systematize the work and to enlarge it as far as he could with his small staff of workers. Miss Fay's boys' school had already been enlarged and a theological de-

Miss Fay's
School

partment added. On November 6th, 1876, the twenty-sixth anniversary of Miss Fay's departure from New York for China, the school was formally opened, under the name of Duane Hall and Divinity School, in memory of Dr. Duane, the late foreign secretary of the Board. The school opened with sixty pupils in the boarding and day department and ten candidates in the divinity school.

In the same month the Emma Jones Girls' School, which had been disbanded at the time of Miss Catherine Jones's death, was reorganized, and Miss Nelson, daughter of Dr. Nelson, was placed in charge.

What a
Woman Did

Bishop Schereschewsky reached Shanghai in October, 1878. Just before his arrival the mission met with an irreparable loss in the death of Miss Fay. During her twenty-seven years of service, broken only by one short vacation at the end of twenty years, Miss Fay had been untiringly devoted to her work. To her eminence as a Chinese scholar the most flattering testimony was borne, not only by Chinese of the highest literary attainments, but also by the most accomplished students of the language among missionaries of all bodies. She was a very faithful and successful teacher. Her zeal was equalled by her judgment and practical good sense. She was a woman of deep spirituality, unselfish and sincere. "I went to China," she herself once said, "pray-

ing continually that God would make me instrumental in leading one native youth to the ministry of reconciliation." Before her death she saw four of her pupils laboring as clergymen among their own people. Since then six others have been ordained.

One of Bishop Schereschewsky's first undertakings was to select a suitable site for the missionary college which he wished to establish in Shanghai. Toward the close of 1878 he purchased the Jessfield estate, a tract of thirteen acres, in the form of a peninsula, bounded on two sides by the Soochow Creek. It is about five miles from the Bund, or water front, of Shanghai, and is connected with the foreign settlement by a good carriage road. At the time of the purchase it was considered to be far out in the country, but the road is now bordered by many fine foreign houses. There was a very good house on the place, which Bishop Schereschewsky proposed to occupy.

St. John's
College

On Easter Monday, April 14th, 1879, the cornerstone of St. John's College was laid, and in the fall the building was so far completed that the school was opened. The bishop was president of the faculty, which included the Rev. W. J. Boone, who had been transferred from Wuchang to take part in the work of the college; the Rev. Y. K. Yen, and the Rev. D. M. Bates, who had arrived in the spring of 1878.

It was Bishop Schereschewsky's intention that the college, with its grounds, should be the headquarters of the mission in Shanghai. It has grown to be (1907) one of the finest mission centres in China, and no institution in the empire surpasses St. John's University. The compound is covered with substantial buildings, well suited to their purpose. Besides the three large college buildings, with houses for the foreign professors and the Chinese clergy and teachers, there are also the beautiful church known as St. John's Pro-cathedral; the bishop's residence; St. Mary's Hall for Girls; St. Mary's Orphanage; a training school for Chinese Bible women; a house for the single women workers, and a large dispensary building. The growth of the work may be judged somewhat from the fact that the church had to be enlarged twice within three years, and that the large college building will not accommodate the students from all over the empire who apply for admission.

Henry W.
Boone, M.D.,
and His
Hospital

In 1880 the medical work in Shanghai welcomed the long-hoped-for physician. In August Dr. Henry W. Boone, eldest son of Bishop Boone, came to Shanghai, where he was greatly needed, both in the hospital and in the medical department which Bishop Schereschewsky wished to establish at St. John's College. One of Dr. Boone's first acts was to open a dispensary at the college, which soon drew many patients from the

surrounding villages. He began a medical class. This might have seemed enough for any one man to undertake, but he also took charge of the hospital work in Hongkew, and so great was his success that in December, only four months after his arrival, he had the satisfaction of seeing a new building opened there, under the name of St. Luke's Hospital. The work done for so long under the care of Mr. Thomson, and with the constant help of Mr. Woo, had prepared the way for the new physician, and his own skill commended him from the first to his Chinese patients. A wealthy Chinese, Mr. Li, gave the land for the new hospital, and a little later Mr. Li helped to raise money to build two wards, with an office and an operating room.

The story of Mr. Li may be told in the words of the Rev. H. N. Woo, so long Mr. Thomson's assistant in the hospital work and now the senior Chinese priest of the Shanghai staff. "Mr. Li was a charitable young man, compradore to a well-known business firm, and just become famous and popular among the business people. He made friends with Mr. Woo, because one snowy winter day Mr. Woo went with the Chinese subscription book to ask his subscription. That very minute he received me with kindest manner, as if I was one of his old sincere friends. Why? Because I called on him for his subscription for the St. Luke's Hospital on such a very

Chinese
Contributions

cold day. Then he invited me to his business parlor, and talked particularly about himself having collected taels 3,000 from friends for the repair of the Bubbling Well temple. I immediately invited him to join with me to collect funds to assist the hospital. The good building of a hospital can do a thousand times more good than the good building of a temple, because the poor sick people need most help, especially the houseless, friendless people. Poor and rich, if sick, can go to the hospital, get drugs, and be attended by the physicians or surgeons. When one party gets well another party can come in, and so on continually, year after year. But a comfortable building for idols and Buddhist priests only comforts a certain number of priests. Mr. Li was a clever, quick and reasonable man. He answered me right away: 'Well, Mr. Woo, I will help you hereafter. Your remarks are quite true.'"

So the medical work in Shanghai was placed upon a firm foundation, and Mr. Thomson saw one of his great desires realized. In addition to all his other labors, Dr. Boone became attending physician to his fellow-workers, and had medical oversight of the boarding schools.

Bishop Schereschewsky was deeply interested in educational work, and it was his plan to transfer the two girls' schools—the Emma Jones and the Bridgman Memorial—to Jessfield, and to consolidate them under the name of St. Mary's Hall,

with Miss Mary Nelson in charge. But in the fall of 1880 Mrs. Nelson's failing health compelled her to leave Shanghai, and in January, 1881, Dr. Nelson, after thirty years of service, felt it necessary to withdraw from the mission. His daughter resigned at the same time, and the new school was placed temporarily in the care of Mrs. William J. Boone. In the fall, however, a party of new workers arrived, and one of them, Miss Anna Stevens, took charge of the school.

Besides the Nelsons, the mission lost during the year the services of Mr. and Mrs. Bates. They withdrew on account of Mr. Bates' health, reluctantly, and to the deep regret of all the mission staff.

During the years from 1876 to 1881 the new stations, as Wuchang and Hankow were still called, had been growing and prospering. The schools for both boys and girls were full, and Mr. Boone had four candidates for orders under his instruction in the fall of 1876. Dr. Bunn was literally overwhelmed with work, and he had two young men studying medicine under his direction. Realizing the great amount of suffering among Chinese women and children, and how very little could be done for them by a man, he urged upon the Board the necessity for appointing a woman physician. In the fall of 1878 he opened in a hired house a small hospital for women and children, and, with the cordial approval of the Board,

Hospital for
Women,
Wuchang

he named it the Elizabeth Bunn Hospital, in memory of his wife, whose death had occurred early in the year. Mrs. Bunn was a woman much beloved by her associates in the mission, and her gentle interest and sympathy had endeared her to the Chinese.

In the fall of 1880 Dr. Bunn felt obliged to resign. He had given six years of most effective service; he had built up a strong medical work for men, and had begun a work for women. The committee accepted his resignation with the greatest regret.

Dr. William A. Deas was appointed to succeed Dr. Bunn. Before his arrival, in the early spring of 1881, the fund for the building of the Elizabeth Bunn Memorial Hospital was completed. Dr. Deas entered upon his medical duties immediately upon his arrival. During his first four months on the field he treated over one thousand cases, and the work continued to grow. He, like Dr. Bunn before him, constantly urged the appointment of a woman physician to work among the Chinese women, for whom a man could do so little.

Bishop
Scheres-
chewsky
Paralysed

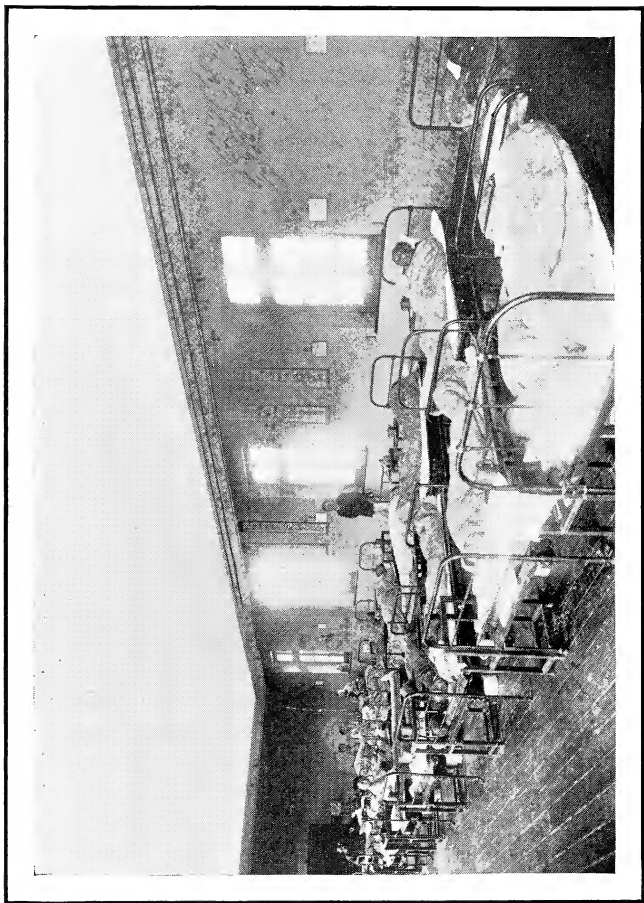
Meanwhile the staff had been strengthened in 1878 by the appointment of the Rev. and Mrs. W. S. Sayres. Upon Mr. Boone's transfer to Shanghai, in 1879, Mr. Sayres took charge of the Wuchang station, and Mrs. Sayres took the oversight of the Jane Bohlen School. This school had

been placed in the care of Miss Harris in 1877, and after her marriage to Mr. Boone she had still kept charge until she went with her husband to Shanghai. In 1880 Mrs. Sayres died. At this time, by Mr. Hoyt's resignation and Mr. Boone's transfer, the station had been left with Mr. Sayres as the only foreign clergyman, and Mrs. Sayres's mother, Mrs. Hopkins, who had made her home with her daughter, was the only foreign lady on the compound. In June Miss Roberts arrived, and at once took charge of the girls' school. During 1881 Bishop Schereschewsky took up his residence in Wuchang, where he wished to superintend personally the building of the new church. A man of great energy, he overworked in the heat of the Wuchang summer, and on August 13th, 1881, he was prostrated by sunstroke, which brought on partial paralysis and completed the overthrow of his already much-impaired health. He was removed to Shanghai, where, under the constant care of Dr. Boone and Dr. Deas, he improved somewhat during the fall and winter; but in the following spring the doctors deemed it advisable for him to try a change of climate, and in March he sailed for Europe with his family. Before his departure he appointed the standing committee to take charge of the affairs of the mission.

In the fall of 1881 the work, both in Shanghai and in Wuchang, had received reinforcements. In Shanghai two teachers joined the staff, Mr.

Buttles, as teacher of natural science in St. John's College, and Miss Stevens, as principal of St. Mary's Hall; while the Rev. F. R. Graves went to Wuchang, and Miss Boyd to Hankow. On Christmas Day of 1881 the new Church of the Nativity in Wuchang was used for the first time, the service concluding with the baptism of twenty-five persons.

During the next year the work in Wuchang met with some changes. Miss Boyd died in Hankow, and Miss Roberts was transferred to Shanghai, where she taught English in St. John's College, taking charge of the first English classes held in the institution. Mr. Sayres was also transferred to Shanghai, to work in the college, and there during the spring he married Miss Stevens, the lady in charge at St. Mary's Hall. Three ladies were appointed to Shanghai during the summer, and two of them, Misses Bruce and Lawson, arrived in the fall. At the beginning of 1883 St. John's College averaged eighty pupils, in five departments. Mr. Boone acted as president, Mr. Yen as headmaster, and Miss Spencer, on her arrival, was placed in charge of the English department, left vacant by Miss Roberts' marriage to Mr. Graves. All the day schools were prospering. The evangelistic work was going on steadily. A new station had been opened at Kiading, a small city about twenty-five miles from Shanghai. The Rev. H. N. Woo, so long Mr.



THE OPERATING ROOM OF ST. LUKE'S HOSPITAL, SHANGHAI, IS ABSOLUTELY
{ UP TO DATE AND EFFICIENT

Thomson's faithful helper, was in charge of this station, and also carried on dispensaries and supervised day schools in many villages around Shanghai. St. Luke's Hospital had so greatly increased in usefulness that a new piece of land was purchased, and a medical school and residence for students were put up. Large contributions towards the new buildings were received from the Chinese.

In 1882 Mr. and Mrs. Herbert Sowerby, formerly of the China Inland Mission, joined the staff in Wuchang, and in 1883 the Rev. and Mrs. A. H. Locke arrived. Later in the same year Mrs. Kate Sayers, a trained nurse, entered upon duty at the Elizabeth Bunn Memorial Hospital.

In October Bishop Schereschewsky tendered his resignation to the House of Bishops. "He deemed it his duty to resign, in view of his long-continued illness and the need for active episcopal oversight of the mission, but he still hoped to return to China as a translator, and he wished it to be distinctly understood that he had not resigned as a missionary." This resignation was accepted of necessity with great regret; and the House of Bishops elected the Rev. George Worthington, of Detroit, but he, after consideration, declined the office. The choice then fell upon the Rev. William Jones Boone, a choice of which the wisdom was apparent from the first, who, as a child, had been brought up on the field, and who,

Bishop
Scheres-
chewsky
Resigns and
Dr. William
Boone
Elected

as a man, had labored faithfully and successfully for fourteen years among the people.

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THE WORK UNDER THE SECOND
BISHOP BOONE

VII

THE WORK UNDER THE SECOND BISHOP BOONE

1884-1893

WILLIAM JONES BOONE was consecrated bishop on October 28th, 1884, in Holy Trinity Church, in the English settlement of Shanghai. His attending presbyters were the Rev. E. H. Thomson and the Rev. Wong Kong-chai, the latter having been present at the consecration of the first Bishop Boone in Philadelphia forty years before. This was the second consecration in China, a Roman bishop having been consecrated a few years before.

Dr. Boone
Fourth
Bishop of the
China Mission

Bishop Boone's first episcopal act was the consecration of the memorial church at St. John's College. This church had long been desired. In 1881 the money for its erection had been given by Miss Lavinia Clarkson, of Potsdam, New York. The illness and absence from the field of Bishop Schereschewsky delayed the work, but it was finally begun in the spring of 1884. The cornerstone was laid on Whitsun Tuesday, and Mr. Boone wrote: "Our prayer was for this stone, laid in the Name of God and the faith, that what

we now begin may in Him be brought to a happy end." The church was consecrated on All Saints' Day, and on the same day two Chinese deacons were advanced to the priesthood, one of them being a former pupil of Miss Fay.

St. Mary's
Orphanage,
Shanghai

Bishop Boone's first report, covering the work of all the stations, was a very hopeful one. He reported 31 stations, with 17 clergymen, 2 foreign physicians, 13 foreign lay workers, and 55 Chinese acting as catechists and teachers. There were now 326 Chinese communicants, and over 700 pupils in boarding and day schools. A new station had been opened by Mr. Sayres at Ching-kiang, on the Yang-tsz, and the clerical force had been strengthened by the coming of the Rev. S. C. Partridge, while Dr. E. M. Griffiths had been appointed to work with Dr. Boone. The bishop had appointed the Rev. E. H. Thomson archdeacon to oversee the many out-stations around Shanghai. An orphanage work had been begun at St. Mary's Hall, where several babies, supported by the Chinese contributors, were cared for. This work was under the charge of Miss Wong, the daughter of the Rev. K. C. Wong, and she and her pupils at St. Mary's Hall had earned nearly a third of the sum needed to build a suitable house. In closing his report, the bishop spoke most earnestly and urgently of the great need of workers in Shanghai, a headmaster for St. John's College, a clergyman to assist Archdeacon Thom-

son, and a woman to train Chinese Bible-women; and in Wuchang, a woman physician for the Elizabeth Bunn Hospital, and a woman to take charge of the Jane Bohlen School.

During the year the money for the orphanage was secured and the building opened. This work was one which appealed to all hearts. The little girls taken in were saved, some of them from death, and others from what in itself is a hard enough fate—the life of the ordinary Chinese girl in a heathen home. Brought very young, some only a few days old, they grew up, knowing no home but the orphanage—a happy home, with tender care and Christian teaching. It would have been easy to have the house crowded, since to turn the unwelcome girl-baby over to the care of the mission was far easier than bestowing upon it even such very perfunctory “bringing up” as falls to the lot of the average Chinese girl.

In 1886 the station at Chingkiang was removed to Wuhu, and a new station was opened at Shasi, beyond Hankow, by Mr. Sowerby. Shasi had a bad name. Captains of river steamers called its people the worst between Hankow and Ichang. But the town was an important one, and was only one day's journey from the border of the conservative province of Hunan, closed against foreigners. Toward Hunan missionaries looked longingly, and it was hoped that a station at Shasi might be a help toward entrance there. One of

Station
Opened at
Shasi

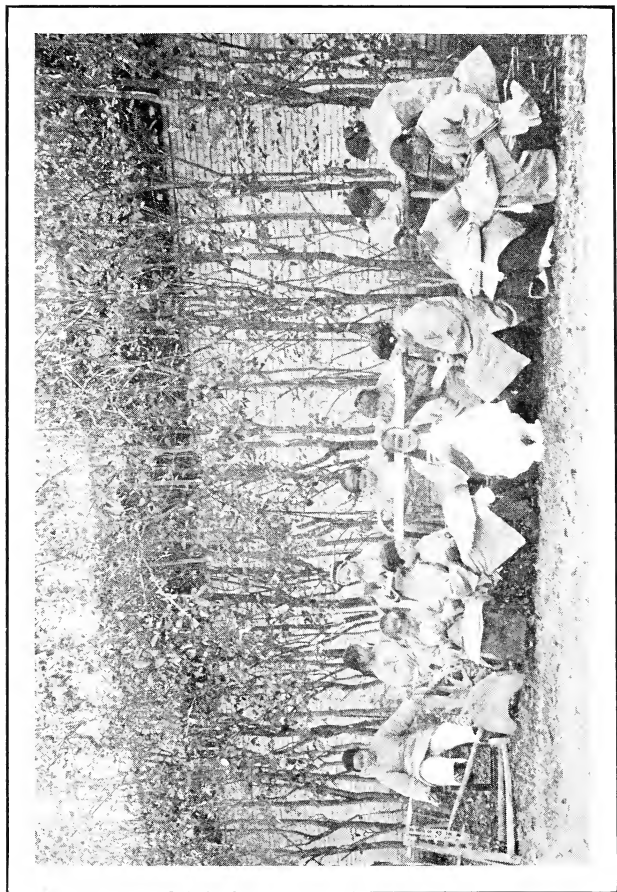
the occasional edicts giving the people permission to embrace Christianity and forbidding them to trouble in any way missionaries or their converts, had just been issued. Mr. Sowerby reported that this order was obeyed to the letter during the time he spent at Shasi. The new station was opened without difficulty of any sort. In Wuchang the Rev. F. R. Graves was in charge, and the Rev. S. C. Partridge was at the head of the Boone School.

**A Woman
Physician**

In 1888 the first ordination was held in Hankow, four young Chinese being admitted to the diaconate. In May of the same year Dr. Marie Haslep reached Wuchang, and, with Miss Wong, one of the Rev. Wong Kong-chai's daughters, as her assistant, began her work in the Elizabeth Bunn Hospital. "She wrote feelingly of the various obstacles in the way of the foreign physician's success. She must be doctor and druggist; train her own nurses and assistants; and, for the sake of cleanliness and exactness, must add to these duties a general overseer's work as well."

**Station at
Ichang**

In his report for 1888-1889 the bishop recorded his removal to Hankow, where he went to take up the work of the Rev. A. H. Locke during the latter's absence on furlough. In December he laid the cornerstone of the new Church of the Nativity in Wuchang, replacing the old one, torn down because it had become unsafe. He also re-



THE REDEMPTION OF CHINESE WOMANHOOD

A group of the girls of St. Mary's Hall, Shanghai, in the school garden

ported the opening of Ichang by Mr. Sowerby. This, the mission's frontier station, opened early in 1889, is a large city, nearly a thousand miles up the Yang-tsz.

During the years from 1886 to 1889 the Shanghai district had been making progress. New workers had joined the staff. In 1886 a young clergyman, the Rev. F. L. Hawks Pott, arrived, and while pursuing the study of the language took classes in the college. In 1888 Miss Dodson joined the mission as a teacher, and Dr. and Mrs. Mathews also arrived; and in 1889 the force was still further increased by the arrival of Mr. and Mrs. Smalley. In the bishop's report particular mention was made of Mr. Pott's fine work in the college, and of his influence over the boys. A new building for St. Mary's Hall was formally opened on Christmas Day, 1888. But, offsetting all the prosperity during these years, the mission lost two of its most esteemed members. On November 12th, 1886, the senior Chinese clergyman, the Rev. Wong Kong-chai, entered into rest. He stands a prominent figure in the story of the mission. As a boy, having been taken to America by the first Bishop Boone, on the return voyage he professed Christianity and asked for baptism. Separated from the missionaries by circumstances, he returned to them as soon as he was free to do so. He was the first convert to be baptized, the first candidate for Holy Orders, the first clergy-

The Wong
Family

man to be ordained. His chosen wife, coming to study in Miss Emma Jones's girls' school, was the first of its pupils to receive baptism.

It is told of her that on her wedding day, being accused of remissness in etiquette because she did not cry, which is considered the proper thing for a Chinese girl to do at her marriage, she replied, "What have I to cry for? Am I not marrying a young man who is liked and respected by everyone, and a clergyman, too? I shall certainly be very happy; I have nothing to cry about." Mr. Wong was indeed liked and respected by everyone who knew him. His life was devoted to the work of the mission, and he was as efficient as he was devoted and faithful. He lived to see the second Bishop Boone consecrated, to see the work of the mission extending and prospering, and to see his own children following his example in faithfulness to the Church he loved and served. To his daughter belongs the honor of having established St. Mary's Orphanage, and she remains, as Mrs. Pott, a most valuable and untiring worker.

Mrs. Elliott
H. Thomson

In the fall of 1889 came the news of Mrs. Thomson's death at her home in Pennsylvania. This news was not less sad because it was expected. After long and serious illness, her physicians had pronounced her to be suffering from an incurable disease, and in the summer of 1888, with Mr. Thomson, she left Shanghai. Bishop

Boone spoke of their departure as "the chief and saddest event of the year." Mrs. Thomson's term of service in the mission had extended over thirty-four years, and there was no work for girls and women in which she had not borne a part. A woman of strong will, fervent piety, and great practical energy, her house was a home to all her fellow-workers, she herself like a mother to the younger members of the staff, and not only her foreign fellow-workers, but all the Chinese who knew her, felt for her the greatest affection and esteem.

The bishop in 1889 made an urgent appeal for four clergymen, to be sent out as soon as possible, one being particularly needed at Wuhu. There was also great need for women workers. Of the ten single women who had come out since 1880, three had married, two had died, and four had withdrawn, two of these last being married. There were now but three single foreign women in the field. This lack of workers was the one very serious hindrance at the beginning of 1890. The four clergymen Bishop Boone had asked for in his last report had not offered, and Mr. Graves wrote that the mission wanted, "first of all, a true Christian man; next, a man with good health and common sense; and, thirdly, a man with fair ability." The work was divided up as well as possible among the workers. In Shanghai Mr. Pott had charge of St. John's College, and

Men Needed

Miss Dodson of St. Mary's Hall, while the orphanage was Mrs. Pott's especial care. In Wuchang Mr. Graves was in charge, and Mr. Partridge was at the head of Boone School, which had grown so that a new wing was to be built; and Mrs. Graves had resumed charge of the Jane Bohlen School.

Short-
Handed

The medical work in Shanghai was prospering, Dr. Boone being assisted by Dr. Mathews. In Wuchang Dr. Haslep was busy among the women. The men's hospital was closed, because Dr. Deas had gone to America on furlough. He hoped to secure funds for the new building so much needed. In 1890, as in 1848, the appeal of Mr. Syle for workers had the same force: "When one of our number is absent, our good work has been often given up, and a post of most promising usefulness deserted for a time." In the evangelistic work there was great need of clergymen and of women to teach the Chinese women. Mr. Graves wrote from Wuchang: "There is no glorious opportunity for enrolling multitudes at a word, but plenty of chances for hard work."

Anti-Foreign
Sentiment

Wuchang, like all literary centres in China, was strongly anti-foreign in sentiment. During 1890 an attempt was made to stir up an anti-Christian demonstration. Anonymous placards were put up, and hand-bills, making the most violent accusations and threats against foreigners

and their doctrines, were distributed all over the city and everywhere up and down the Yang-tsz. The members of the various missions joined in a demand that the demonstration should be checked and the ringleaders of the movement punished. The Taotai exerted himself, and the trouble subsided for the time.

In this year a ward for women was opened in connection with St. Luke's Hospital, Shanghai, and Dr. Haslep was transferred from Wuchang and placed in charge. This necessitated the closing of the Elizabeth Bunn Hospital, and, as Dr. Deas resigned from the mission, the medical work in Wuchang came to a standstill. Both in Wuchang and Shanghai the staff was reduced by the necessary absence of several of the missionaries, and Bishop Boone's appeal for workers had so far met with no response. In the spring of 1891 the Shanghai staff was still further reduced by the sudden death of Miss Spencer, just as she was preparing to return to the field after her furlough. This was a very serious loss, especially to St. John's College. Miss Spencer's work in the English department had been most valuable, and her great interest in her pupils had given her remarkable influence with them.

Eighteen hundred and ninety-one is known as **The Riot Year** the "Riot Year" in China. The motives for carefully organized attacks upon foreigners are not always easy to trace. A general hatred of

everything foreign, always latent in China, may be brought to a head by a variety of circumstances. Generally speaking, the missionary and his doctrine are obnoxious, not as a missionary and teacher of Christianity, but as a foreigner with a foreign belief. The missionary is the victim of mob violence because he is on the spot. Any foreigner would be just as acceptable to the excited mob. Sometimes the propensity of the Romanists to interfere with politics or with the laws draws upon them particular attention. This was the case in Wuhu in 1891, when the Roman mission was destroyed and other missions escaped. In Shanghai the ladies and children at St. John's were sent into the Settlement, but after a few days they returned home and no trouble occurred. At the request of the American consul-general, the Taotai sent a guard of Chinese soldiers to protect the compound. In Wuchang it was thought best to send the ladies across the river to Hankow. The men remained at their posts and went on with their work.

In September Ichang was rioted. The mission house, only just completed, was burned, and Mr. Sowerby was attacked by the mob, and though he escaped without serious injury, all his belongings were destroyed.

A proclamation from Peking ended the riots. The emperor issued an edict declaring Christianity to be one of the religions of China, and

commanding that the native Christians should be protected by the officials, since their embracing the doctrine did not alter their position as children of their sovereign. So the magistrates bestirred themselves, and the people quieted down.

Bishop Boone, who was living in Wuchang, to supply the lack of workers there, gave up his own house at Wuchang to Mr. Sowerby and his family. The bishop was preparing to go on a visitation when he was taken sick. The disease proved to be typhoid fever, and he was removed to Hankow, where he died on October 5th. In Bishop Boone the mission lost a leader of whom the Foreign Committee spoke as "the right man in the right place." He was a man of sound judgment, foresight, and business ability, devoted to his work, humble and self-sacrificing, and with a sincere love of the Church and her ways. He died at a time when he was sorely needed. With the work disorganized by the riots, the mission, reduced in numbers, was left without its leader. As always at such a time, the staff rose to meet the emergency, going on steadily with their work. A little later, in 1891, they welcomed three new workers. Dr. Edward Merrins came to reopen the hospital in Wuchang (closed since Dr. Deas' departure), and two clergymen, the Rev. James Addison Ingle and the Rev. Robert K. Massie, came to work in Shanghai. Mr. Ingle, at his

Death of the
Second
Bishop Boone

own request, was soon transferred to Hankow, where Mr. Locke needed his help.

The Up-River
Stations
Prosper

Early in 1892 the new St. Paul's Church in Hankow was opened. All the work in the up-river stations was prospering. Dr. Merrins was at work on the language, hoping soon to be able to begin regular medical work. He asked for an appropriation to build the much-needed hospital for men in Wuchang, and urged the great need of a woman doctor or, at any rate, a trained nurse, for the Elizabeth Bunn Hospital, closed since Dr. Haslep had been transferred to Shanghai.

In the spring of this year Bishop Hare, as the representative of the Board of Managers, visited China. In a letter to the Board he spoke in the highest terms of the mission and its work, and mentioned the three needs in Wuchang—a clergyman to help in the schools and in opening new stations; a lady to assist Mrs. Graves in the Jane Bohlen School, and a trained nurse to work in the Elizabeth Bunn Hospital.

In its report on foreign missions for 1891-1892 the Board mentioned the Chinese Exclusion Act, recently enacted by Congress, concerning which the Board had adopted the following resolutions:

"WHEREAS, a law has been enacted by Congress which gravely affects, indirectly, our missionary work in China; therefore, be it

"Resolved: That this Board contemplates with

serious apprehension the effect of such legislation upon our missionary work, and trusts that said law shall be so judiciously and leniently enforced that our foreign relations may not be disturbed."

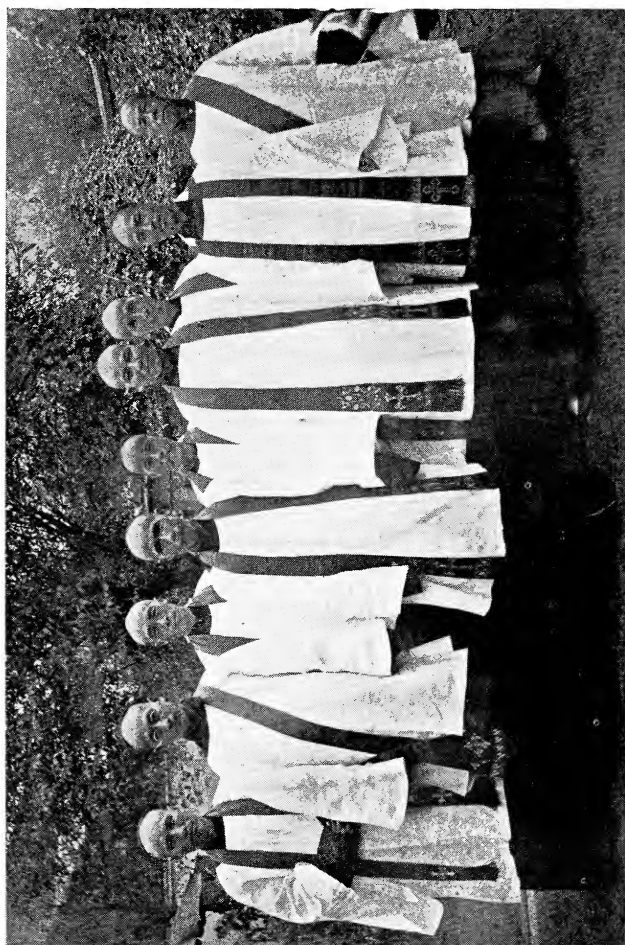
In the same report attention was called to the vacant episcopate in China. "It is often said that the American Church has such a problem before her in her vast field of domestic missions that she may well leave the work of foreign missions to the Mother Church, but the latter has a vast work before her in her own colonies and in the evangelization of India, which is under her own sovereign, and for which she is directly responsible to Almighty God. It is not a question of establishing missions of the Church in countries which the English Church has already to some extent occupied, but it is a question of properly sustaining our own missions, which have a long history, where much work, preparatory and otherwise, has been done during all these years, where we have sent a band of American workers, who have the right to be under the jurisdiction of a bishop of their own nationality."

REFERENCES TO THE SPIRIT OF MISSIONS

- Rev. Wong Kong-chai (1884), p. 141.
The Elizabeth Bunn Memorial Hospital (1884), p. 208.
The Church of the Nativity, Wuchang (1884), p. 294.
The Orphanage (1884), p. 361.
Life in Wuchang (1884), p. 361.

- The Corner-stone of St. John's Church, Shanghai (1884), p. 435.
 Consecration of Bishop Boone (1885), p. 50.
 The Orphanage (1885), pp. 177-478-492.
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 The Orphanage (1886), p. 19.
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 Historical Sketch of Medical Missions in China (1886), p. 48.
 Men's Hospital, Wuchang (1886), p. 141.
 Wuhu and Shasi (1886), p. 252.
 Rev. Wong Kong-chai (1887), pp. 22-63-68.
 American Church in China (1887), p. 147.
 New Church, Wuchang (1889), p. 100.
 The New St. Mary's Hall (1889), pp. 101-154.
 Woman's Hospital, Wuchang (1889), p. 154.
 Ichang, Shasi (1889), p. 356.

GROWTH AND EXTENSION



SOME OF THE CHINESE CLERGY OF THE DISTRICT OF HANKOW

VIII

GROWTH AND EXTENSION

1893-1900

THE period from 1893 to 1900 was a time of steady growth in the China mission. Every step was forward, the work constantly extended and enlarged, and no less than thirty-seven new members joined the staff, of whom nearly all still remain on the field.

At a meeting of the House of Bishops in March, 1893, the Rev. F. R. Graves was elected Bishop of the American Church in China. He was consecrated in St. Thomas's Church, New York, on June 14th, 1893, and sailed for Shanghai on August 7th. The report of the mission for 1892-1893 was forwarded to the Board by the standing committee, who had been in charge since the death of Bishop Boone. "We are sure," they wrote, "that Bishop Graves will be the right man in the right place. His acquaintance with the Chinese language and literature will give him prominence and influence, and his knowledge of the sentiments of the Church will incline him to a liberal policy, while his firmness of character and impartiality of judgment qualify him to rule

**Frederick R.
Graves Fifth
Bishop of the
American
Church in
China**

well the affairs of the mission, both ecclesiastical and secular.”

Plans Bishop Graves laid out the work carefully. In the up-river district the Rev. J. A. Ingle was to be in charge at Hankow, while in Wuchang the Rev. S. C. Partridge had charge of the theological school, the Church of the Nativity, and the services in the hospital and dispensary; the Rev. Herbert Sowerby took Boone School and the day schools, the services in St. Thomas's Chapel and the superintendence of the out-stations of Ichang and Shasi. Mrs. Sowerby took charge of the Jane Bohlen School. A trained nurse, Miss McRae, had begun work for women in the Elizabeth Bunn Hospital, and Dr. Merrins was urging more strongly than ever the need of a building for the men's hospital. The Rev. H. C. Collins, M. D., had joined Mr. Ingle in Hankow, and was studying the language, and the bishop had decided to live in Hankow.

In Shanghai all the work was making very good progress. Dr. Boone reported St. Luke's Hospital as entirely self-supporting, except for the salary of the physician in charge. Dr. Haslep's work among the women was constantly increasing. The schools were in good condition. But ever before the eyes of the workers were the opportunities about them, of which they could not take advantage because the staff was so small. Bishop Graves, ten years later, writes of the be-

ginnings of his episcopate: "Ours was a small mission. We had been doing our best with the means at our disposal, and I think good foundations had been laid; but it was the day of small things. We were few in number, we were scattered widely, and we had a greater work on our hands than we knew how to do. But we were hopeful of the future. We believed that the Church would some day realize her opportunity and come to our aid. So we kept on praying and working, no matter what the odds against us."

In 1893 Mrs. Twing, Honorary Secretary of the Woman's Auxiliary, while on a visit to Shanghai, organized a branch of the Woman's Auxiliary among the Chinese women. One result of Mrs. Twing's visit was the increased interest in the work among the women of China which she aroused in the hearts of the Church women of America by her letters, written from the field, and by personal talks after reaching home.

The First
Branch of the
Woman's
Auxiliary

The year 1893-1894 was a building year. In Shanghai the work on the new building for St. John's College was begun in September, 1893; the building was finished the next year. St. Luke's Hospital, which up to this time had been in the hands of trustees, was transferred to the mission. Dr. Boone bought a piece of land adjoining the hospital, adding much to the value of the property. At Kiading a chapel, school and rectory were built.

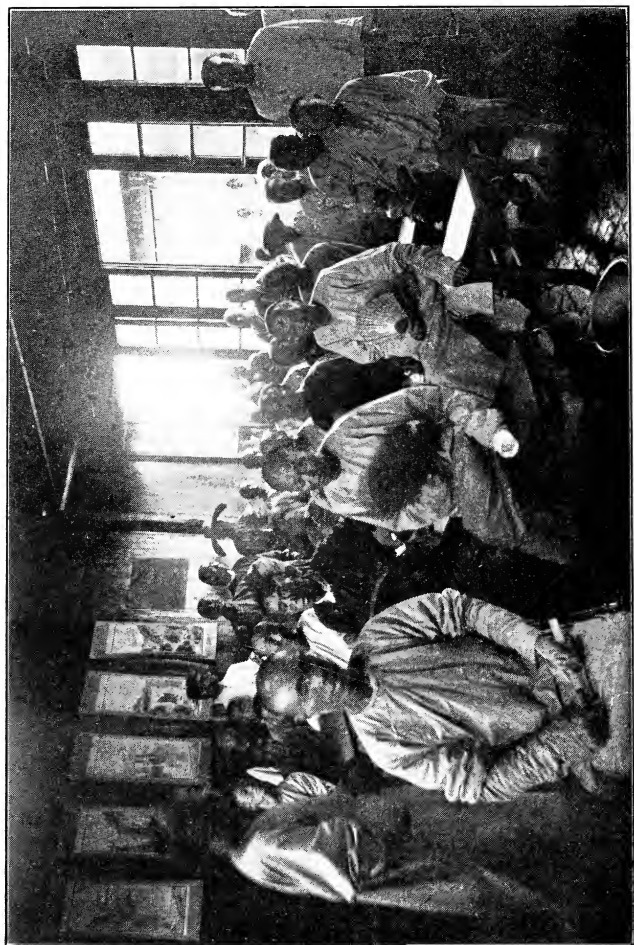
**A New
Hospital for
Men and a
New Station**

In Wuchang a new wing was added to the Boone School, and a woman's guest room and a library had been put up on the compound. Best of all, a hospital for men, to be known as St. Peter's Hospital, had been erected with funds given by Dr. Seth Low and his brother, Mr. Augustus Low, in memory of their father. In the spring of 1894 a new station was opened at Nganking (now Anking), on the Yang-tsz, a very important city, the capital of the Province of Anhui.

Ichang was once more occupied by a foreign clergyman, Dr. Collins having been stationed there, and the mission house destroyed in 1891 was to be rebuilt.

Landmarks

In February, 1894, the whole mission met in conference at Shanghai. "If we look back upon the work of the year," wrote the bishop to the Board, "we can see that much has been accomplished. There have been 237 baptisms and 147 confirmations; a new station has been opened; two deacons ordained; new buildings have been erected at Kiading; St. Peter's Hospital has been opened in Wuchang; St. John's College has been rebuilt; St. Luke's Hospital has been transferred to the mission by its trustees; a new hymnal is nearly finished; a general meeting of the mission had been held; and the value of the mission property has been increased. These are landmarks which mean that much hard work has been



THE WAITING-ROOM AND DISPENSARY OF ST. PETER'S HOSPITAL, WUCHANG

The foreigner against the wall at the left is the Rev. S. H. Littell, who has been speaking to the patients waiting to see the doctor

done, and that, in spite of an insufficient number of workers, we have made steady and in some places remarkable progress."

In the fall of the year Bishop Graves moved from Hankow to Shanghai, in order to administer the work of the mission more conveniently. Growth

From this time the growth and progress of the work were steady and constant. The Church at home seemed to realize what was being undertaken, and the great need of workers began to be in some measure supplied. Dr. Haslep retired from the mission, but her assistant, Miss Wong, carried on the work under the supervision of Dr. Boone, thus making it possible to keep open the woman's ward at St. Luke's. In the fall of 1894 the work for women was reinforced by the arrival of Miss Ward and Miss Crummer. Miss Ward took charge of the Jane Bohlen School in Wuchang, and Miss Crummer was stationed in Shanghai. The Shanghai staff was further strengthened by the appointment of Mr. and Mrs. F. C. Cooper in 1894, Mr. Cooper becoming a professor in St. John's College, and of the Rev. J. L. Rees and Mrs. Rees, and Dr. William Ludlow, in 1895. In the same year the Rev. D. T. Huntington joined the staff in Wuchang. The next year Dr. Mary Gates took charge of the woman's ward of St. Luke's Hospital, and the Shanghai staff was increased by the coming of the Rev. G. F. Mosher, while the Rev. L. H.

Roots was stationed in Wuchang. In the fall a training school for Chinese Bible-women was opened on the Jessfield compound in Shanghai, Miss Crummer being placed in charge.

In June, 1897, the mission was saddened by the death of Miss Ward. Though she had been in China less than three years, she had won to a remarkable degree the respect and affection both of the foreigners and the Chinese. A woman of lovely character, sincere and unselfish, devoted to her work, and never thinking of her own ease and pleasure, her loss was a severe one to the mission, and especially to the Jane Bohlen School, of which she had charge.

The bishop, in his annual report, spoke of the quiet and steady progress made in almost every department. The schools were all prospering; the new training school promised well; the medical work was also flourishing. Dr. Gates's coming added much to the medical work in Shanghai. Dr. Merrins had gone from Wuchang to open hospital work in Nganking, and his place in Wuchang had been taken by Dr. Ludlow, transferred from Shanghai. The evangelistic work was looking up. Ichang was reoccupied. Around Shanghai new districts were being opened up. In translation work the entire Prayer-book, both in Mandarin and Wen-li, was ready for the press, and a version in the Shanghai dialect was in course of preparation. Bishop Schereschewsky's

latest translation of the Bible was completed, and he was living in Shanghai to see it through the press. In the spring of 1897 a conference of all the Anglican bishops of China was held at St. John's College, and a strong hope was felt that from this conference great good might result to the Church in China.

On June 20th, 1898, occurred the death of the Rev. Y. K. Yen, the senior Chinese priest. "Mr. Yen," wrote Bishop Graves, "was a most able and intellectual man. He was animated by the truest patriotism, and by a burning desire for his country's good; but, best of all, he was a most earnest Christian, full of love for his Lord, and always busy in His service. He might have been, with his abilities and opportunities, one of the wealthiest and most prominent men in China, but he turned his back upon all worldly honor to devote himself to the service of the Church. He was for many years a teacher in St. John's College and a professor in the theological school, and afterward he was pastor of the Church of Our Saviour in Shanghai. He acted for many years as a member of the standing committee, and his advice was always valuable, by reason of the clear and business-like habit of his mind. No one can fill the place which he has filled, and no one who knew him and recognized how high was his ability, how consecrated and pure and true a Christian he was, and how faithful and loyal a

Rev. Yen
Yung Kiung

priest, can ever lose hope of the Christianizing of a nation that can produce such a man."

New Workers

From 1898 to 1900 sixteen new workers joined the mission, most of them going to Hankow and to Wuchang to reinforce the staff there. The clerical force was strengthened by the addition of the Rev. Messrs. Ridgely, Littell, Wood and Sherman, in Wuchang, and Ancell and McRae in Shanghai. Wuhu and Nganking had each a foreign clergyman at last, the Rev. F. E. Lund being stationed at Wuhu and the Rev. C. F. Lindstrom at Nganking. The medical work welcomed Dr. Lincoln to Shanghai, Dr. Woodward to Nganking and Dr. Borland and Dr. Mary Glenton to Wuchang. The teaching staff was reinforced in Shanghai by Miss Richmond, and in Wuchang by Miss Osgood, and purely evangelistic work among the women was begun by Miss Warnock in Shanghai and Miss McCook in Hankow.

Years of Promise

The year 1899 saw the new St. Hilda's School at Wuchang replace the Jane Bohlen, under the charge of Miss Osgood. In the up-river stations the work was growing rapidly, and a new interest in education for girls and in Christianity for itself, aside from its educational value, was noticeable. Bishop Graves, in closing his report for 1897-1898, said: "I can only solemnly warn the Church that now is her opportunity in China."

During these two years many new buildings

were erected. Science Hall was opened at St. John's, and the bishop's house on the new compound was completed. In Sinza, once a country station, but now a busy section of the Foreign Settlement of Shanghai, St. Peter's Church and rectory had been built, and Mr. Rees was in charge. In Wuchang St. Paul's Divinity-school had been built with funds left by Miss Ward for the purpose; and the girl's school had been reopened in the new building known as St. Hilda's.

Both up and down the river the schools were crowded, the medical work flourishing, new plans for the extension of the evangelistic work were under consideration. And what was true of the American Church Mission was true of every other mission in China. The year 1900 opened with every promise. If during 1899 there were rumors of unrest in the northern provinces, it seemed no more than the usual state of affairs in the great empire. Certainly no one, even those who know China best, dreamed what another year was to bring.

THE DIVISION OF THE DIOCESE



IX

THE DIVISION OF THE DIOCESE

1900-1906

IN his "Record of Ten Years of Church Progress in China" (1903), Bishop Graves has given a very clear statement concerning the Boxer rising. "The period of change in China began with the China-Japan War, in 1894, which showed the world that China was no longer a strong empire, and pricked the bubble of her military reputation. This was as much a surprise to the Chinese themselves as it was to the world outside, and there followed a spasmodic attempt at reform, ill-conceived and ill-managed, resulting in the *coup d'etat* of 1898, which took all power out of the hands of the emperor and placed it in the hands of the empress dowager. This meant, of course, a reactionary party, and the control of the empire by the ultra-conservative party. Naturally, missionary work came in for its share of dislike. 'No progress' was the motto of the men in power, and as missionary work meant new ideas, it was regarded with jealousy and suspicion. Then, too, it was a work which was promoted by foreigners, and the

The Effect of
the China-
Japan War

Chinese Government had its own reason for distrusting foreign nations at this time.

**Effect of the
Boxer
Movement**

“After the war with Japan the policy of western nations toward China became more aggressive. In various parts of the country territory was demanded and secured—Wei-hai-wei went to England, Kiao-chou to Germany, and Port Arthur to Russia. The Chinese were thoroughly irritated and alarmed, and yet they were unable to adopt a strong policy and repel aggression. Among the people there was a mingled sense of dissatisfaction with the government and of hatred towards foreigners, which finally took shape in the Boxer movement. Everybody knows how the empress encouraged this movement, in the hope that it would free China from foreign control and drive out of the country every man of western race. The terrible events of 1900 followed speedily. So thorough was the persecution, that when it ended missionary work in the northern half of the empire seemed to have been annihilated. The Christians had to bear the weight of the Boxer rising, but when it was suppressed by the expedition which foreign nations united to send, China saw that, so far from its having freed her from foreign influence, it had only been the means of forging new and stronger chains to fetter her.”

**Adjustments
to Unusual
Conditions**

The American Church Mission had no stations in any actually disturbed district. Yet so grave

were the possibilities in every part of China that Bishop Graves, in his annual report, dated August 1st, 1900, wrote: "The outlook at the present is sad in the extreme. Within this month we have been obliged to withdraw all our native clergy from Anhui and Hupeh; almost all our missionaries have also been withdrawn, and work has ceased at every out-station. Anking and Wuchang have been abandoned, and at this moment we have missionaries only at Hankow and Wuhu, and they will withdraw as soon as they can secure the safety of those of the workers and Christians who look to them for help. The property of the mission and of the missionaries is at the mercy of the soldiers and mob, and we see no possible means of saving it. It is impossible to forecast what the next few days may bring forth, but it seems as if nothing would save our stations on the Yang-tsz."

At the beginning of July the ladies in the river stations were called in, first to Hankow, and a little later to Shanghai. There the schools closed for the summer not much earlier than usual, though without any of the usual closing exercises; and early in July the children from St. Mary's Orphanage were sent into the foreign settlement, where they were housed in the Woman's Hospital, under the care of Miss Crummer. Most of the foreign ladies and children were sent to Japan, the few ladies that remained

being constantly prepared for seeking refuge in case of riots in Shanghai. Even in that port, dominated by foreigners, riots did not seem by any means improbable. Chinese left the place to seek safety in the country; Chinese from other places poured into Shanghai, relying upon foreign protection even in an anti-foreign movement.

**Friendly
Viceroys**

Viceroy Chang, of Hupeh, and viceroy Liu, of Kiangsu, stood firm in a friendly attitude toward the foreigners, refusing to promulgate the empress's edict to kill the foreigner. To these two men our mission stations owe to a great extent their safety. And after all the unspeakable horrors, the griefs and tears of that dreadful summer, while here and there in isolated places in the north, even while foreign expeditions were on their way, missionaries and Christians were still being hunted down and put to death, the work in Shanghai was beginning again. By the middle of September all work in Shanghai was again in regular running order. It is noteworthy that St. Mary's Hall was the first girls' school to reopen in Shanghai, and that it had its full complement of pupils almost at once. The up-river stations naturally were longer in getting back to their usual routine. But in Hankow Mr. Huntington and Mr. Roots had remained at their posts all summer, and daily services had been held in St. Paul's Church. Before the end of the year the

men were all back at their posts, and regular work was going on everywhere. The women workers remained in Shanghai, giving aid in the work there, until the beginning of 1901, when they returned to Wuchang and Hankow, re-opening the girls' schools and the work among the women after the Chinese New Year holidays.

It does not lie within the scope of this account of the China mission to speak at length of the thousands who in the summer of 1900 laid down their lives or suffered the loss of all except life for the faith. But foreign missionaries and Chinese converts alike were our brothers and sisters in one common belief and hope. One of our own Chinese clergymen said: "At least, it can never be said again that the Chinese are only rice Christians." The saying may be old, but is none the less true, that the blood of the martyrs is the seed of the Church; and we who remain in the work owe a debt to those who counted not their own lives dear, but met suffering and death bravely and even joyfully for the truth's sake.

As always after such an upheaval in the empire, there was at once a great interest in everything foreign manifested by the people. Students poured into the schools; the medical work made great advance, and the evangelistic work expanded in many directions.

Bishop Graves, in concluding his report for 1900-1901, says: "It is intended to ask the Gen-

Need for Two
Missionary
Districts

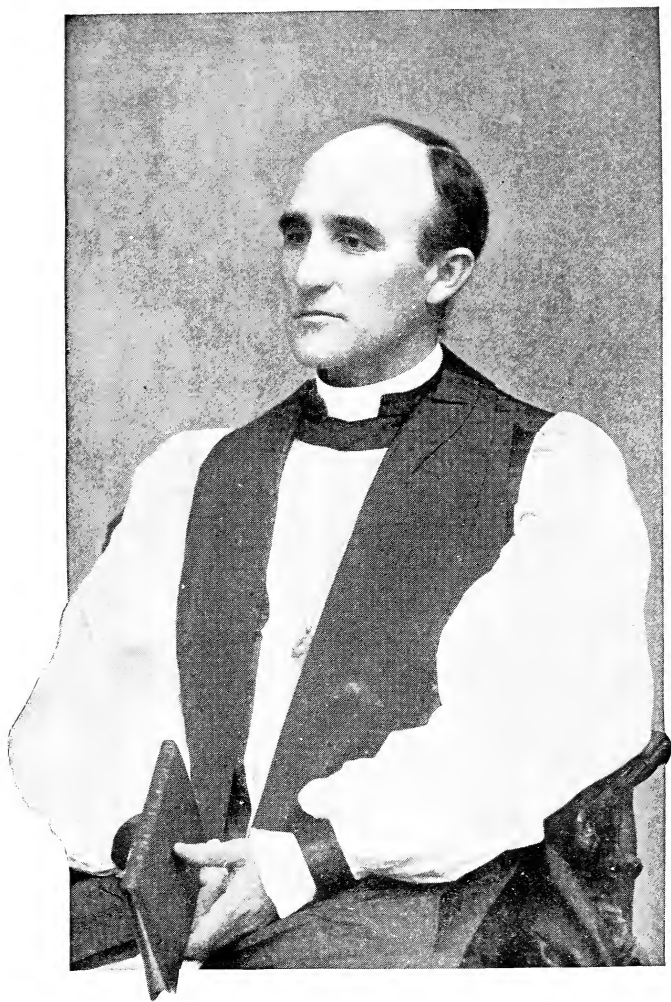
eral Convention to divide the present jurisdiction into two. The principal reasons for the division are: (1) The size of the jurisdiction, 163,411 square miles, with a population of more than 75,000,000; (2) the difference of dialect between Shanghai and the Mandarin-speaking districts, which, in this case, amounts to a practical difference of language; (3) the difficulties of administration which the said differences of language, combined with the distance that separates the centres of the work, entails; (4) the growth of the mission, which has doubled within the last few years."

The First
Bishop of
Hankow

By the action of the General Convention of 1901, the jurisdiction was divided, the two provinces of Hupeh and Anhui, with portions of Kiangsi and Hunan, being cut off. Bishop Graves took for his jurisdiction the District of Shanghai, which covers the Province of Kiangsu. For the new missionary district the Rev. James Addison Ingle was chosen bishop. He was consecrated on St. Matthias' Day, 1902, in St. Paul's Church, Hankow, by Bishops Graves, of Shanghai; McKim, of Tokyo; Partridge, of Kyoto, and Corfe, of the English Church in Korea.

The New
Missionary
District

The work in the new district began with every promise. It included eight centres, each with its out-stations. In five of these centres foreign missionaries were resident. The educational institutions were the Boone School for boys, and



RIGHT REVEREND JAMES ADDISON INGLE, M.A.

First Bishop of Hankow, 1902-1903

Died December 7, 1903

St. Hilda's School for girls, in Wuchang; a small boarding school for boys in Hankow, and a large number of day schools, both for boys and girls, in the various stations. The medical work included three hospitals—St. Peter's and the Elizabeth Bunn, in Wuchang, and St. James', at Anking, with a number of dispensaries. The evangelistic work had always been a strong and important feature in the district. It was growing in every direction, and there were well-laid plans for the opening of work in Changsha, in the long-closed Province of Hunan. "We are striving," wrote Bishop Ingle, "for the salvation of the whole man, the whole nation."

Meanwhile, in the Shanghai district, Bishop Graves began at once to extend and increase the evangelistic work. The strength of Shanghai had always been in its educational and medical work, second to none in China. It was felt that now the time had come to push the purely evangelistic side. Early in 1902 a conference of the missionaries was held, definite plans for extension were made, and an appeal for workers was sent to the Church at home. In the fall stations were opened in Soochow and Tsing-poo, and in Wusih and Zang-zok, where work had been begun before the troubles of 1900, a new start was made. Soochow had been the desire of Bishop Williams's heart during his episcopate, and Zang-

zok had actually been occupied in the early days of the mission.

In the spring of 1903 a new hospital for women and children, called St. Elizabeth's Hospital, was opened in Sinza, Shanghai, and the old women's wards in Hongkew were transferred to St. Luke's Hospital.

**Summary of
Ten Years
Progress**

In June Bishop Graves had completed ten years of his episcopate. In those ten years much progress had been made. Two missionary districts, instead of one; work in five provinces, instead of three; foreign missionaries in eight cities, instead of three; twenty-one foreign clergymen and twenty-five lay workers, instead of seven clergymen and seven lay workers, were some of the gains. And these were only the outward changes. There was also "a wider and more thorough work, a deeper sense of unity among the workers, and a hopeful outlook for the future."

**Conference of
Anglican
Bishops and
Death of
Bishop Ingle**

In Bishop Ingle's report of the Hankow district for 1902-1903 he spoke of the steady progress which had been made in all departments of the work, appealed again for workers, and mentioned casually his own ill-health. In the fall of 1903 the bishop attended the Conference of Bishops of the Anglican Communion in China, held at Shanghai. Returning to Hankow, he was stricken with fever, and in spite of the skill and devotion of his physician, on December 7th,

1903, he laid down his work on earth, "dying as he had lived—in communion with God, praying for all that all might be blessed." The young diocese was left without the man who had led so hopefully, so bravely, so devotedly, during his short episcopate. It seems almost impossible to speak adequately of Bishop Ingle. He was a man of very beautiful personal character, of whom it may be truly said that everyone who knew him loved him, and he was also a man of brilliant intellect and statesmanlike ability. No duty was too unpleasant for him to undertake, no task seemed impossible if it ought to be done. And he was a Christian of the most earnest, kind, broad-minded and charitable disposition. His influence over all who came in contact with him was wonderful.

The Presiding Bishop placed the administration of the district in the hands of Bishop Graves until action could be taken toward filling the vacancy. At the General Convention of 1904 the Rev. L. H. Roots, of the Hankow staff, was elected. He was consecrated in Boston November 14th, 1904, and returned to the field early in 1905.

The year 1905-1906 was one of hopes and fears in China. It would hardly be possible to overstate the gravity of the political situation at that time. The boycott of American goods, riots in various places, outbreaks against missions in

Logan H.
Roots Second
Bishop of
Hankow

New Recruits
and New
Opportunities

inland stations, are only bubbles on the surface. The China which has been so long apparently asleep is waking. The reform party, with its crude and ill-advised methods; the conservative party, with its face turned toward the past and its eyes obstinately closed to the signs of the times, are alike a menace to the good of the country which they profess to serve. In the midst of it all, in spite of all hindrances, the work of the Church has gone on with steady progress. Since 1900 no less than fifty-five new missionaries have joined the staffs of the two dioceses, of whom nearly all are now in the field. Every department of the work has prospered; the schools are full of students, in spite of the government schools and private institutions which have been opened in such numbers; the medical work was never more flourishing; the opening for evangelistic work demands more laborers. What the future is to bring, no one can say. We only know that now the Church is having opportunities such as have never been presented before, and she ought to take advantage of them. "Success is certain, because the work is the Lord's," wrote Henry Lockwood in the early days, before the mission had even succeeded in entering China. The conversion of China is in God's hands, not in ours, but we are responsible for its evangelization.

REFERENCES TO THE SPIRIT OF MISSIONS

- A Missionary's first Impressions (1900), p. 36.
Consecration of St. Peter's Church (1900), p. 41.
Memorial to Rev. Y. K. Yen (1900), p. 41.
Mrs. Y. K. Yen (1900), p. 156.
St. Mary's Hall (1900), p. 284.
Wuhu (1900), p. 287.
Unrest in China (1900), p. 297.
The Situation in China (1900), p. 333.
A Significant Ordination (1900), p. 336.
Shasi (1900), p. 343.
St. Hilda's School (1900), p. 274.
Old Days in Wuchang (1900), p. 464.
Affairs in China (1900), pp. 499-501.
A Month on the Yangtse (1900), p. 501.
Anxious Days in Wuchang and Hankow (1900), p. 537.
Nganking (now Anking) (1900), p. 779.
Outlook after the Troubles (1901), p. 74.
Reopening Wuchang (1901), p. 77.
China's Need and China's Hope (1901), p. 155.
Work along the Yangtse (1901), p. 531.
Division of the Diocese (1901), p. 596.
Hospital at Nganking (now Anking) (1901), p. 730.
Consecration of Bishop Ingle (1902), p. 322.
Ichang (1902), p. 488.
The Orphanage, Shanghai (1902), p. 597.
Appeal for Workers (1902), p. 649.
Visitation of Bishop Ingle (1902), pp. 663-715.
Old City of Shanghai (1902), p. 804.
St. James's Hospital, Nganking (now Anking) (1903),
p. 83.
Central China Plans (1903), p. 96.
Bishop Schereschewsky's Bible (1903), p. 233.
St. Elizabeth's Hospital (1903), p. 377.
Bible Women (1903), p. 412.

- Ten Years in the Bishopric (1903), p. 574.
Soochow (1903), p. 644.
Bishop Ingle (1904), pp. 3-10-81.
The Wuhu Church (1904), p. 88.
Conference of Anglican Bishops (1904), p. 163.
The Twing Memorial (1904), p. 169.
Prince Pu-Lung (1904), p. 486.
Changsha (1904), p. 814.
Tsingpoo (1904), p. 820.
Consecration of Bishop Roots (1904), p. 887.
Yen Hall (1904), p. 902.
St. Luke's Hospital (1905), p. 8.
Ichang Women (1905), p. 56.
Bishop Roots's Visitation (1905), p. 540.

THE MISSION IN 1907

X

THE MISSION IN 1907

THE portion of China in which the American Church Mission is working lies in the valley of the Yangtse River, extending from Shanghai to Ichang, a distance of about 1,000 miles, and including the provinces of Kiangsu, Anhui, Hupeh and parts of Kiangsi and Hunan. There are two missionary districts—the District of Shanghai, which includes the Province of Kiangsu; and the District of Hankow, which includes the work in the other provinces. The Field

The work of any mission may be divided into educational, medical and evangelistic, each complete in itself, yet all mutually dependent. The work of the school or the hospital proves over and over again the opening wedge to gain entrance for the purely evangelistic work, and while the prevention and cure of disease and pain and the development of the mind are in themselves important, yet they are, above all, means to an end—the bringing of the Gospel to influence and mould the lives of the people; while, on the other hand, to preach continually to the heathen, without attempting to train them in any other The Methods

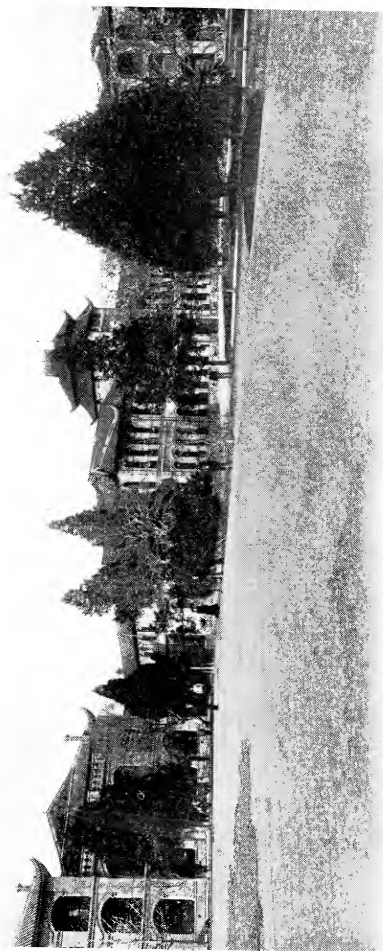
way, would not be productive of the result we desire to see.

EDUCATIONAL WORK

The Value of Educational Institutions

The educational work of the mission is based on a carefully-organized and graded system of day schools, boarding schools and colleges. The day schools are attended principally by heathen children, who receive a good elementary education in Chinese, with English as an optional study in nearly all the schools of the Shanghai district, and in many of those of the Hankow district. All the pupils attend church, and are taught the truths of Christianity plainly and simply by a carefully arranged course of daily instruction. Through these schools entrance is gained into the homes. In the small boarding schools the work is about the same, but the children are more constantly under Christian influence. All these schools are planned to lead up to the work of the large schools.

Shanghai.—The educational institutions of the District of Shanghai include St. John's College, St. Mary's Hall, St. Mary's Orphanage, and the Church Training School for Women, all situated on the Jessfield compound, in the suburbs of Shanghai; a catechetical school at St. Peter's Church, Sinza, also a suburb of Shanghai; boarding schools for boys at Wusih and Soochow; a



A GENERAL VIEW OF THE ST. JOHN'S UNIVERSITY BUILDINGS
The New Yen Hall is on the Left

boarding school for girls at Soochow, and day schools for boys and girls in all the stations.

St. John's College, incorporated as a university in 1905, is one of the foremost educational institutions in China. Its students come from the best classes in the country, and there are so many applicants that only a small proportion of those who apply can be received. There are preparatory and collegiate departments, the latter including courses in the arts and sciences; and there are schools of theology and medicine. All the students attend church and receive definite and systematic instruction in Christian doctrine. They have a branch of the Young Men's Christian Association, a well-conducted debating society, and issue a bi-monthly magazine, called *St. John's College Echo*. They take great interest in athletics. Many of the graduates occupy important and influential positions. While only about one-third of the students are Christians, the thoroughly well-conducted courses in English, music and science have greatly increased the popularity and usefulness of the school.

St. John's
University

St. Mary's Hall is the outgrowth of the little girls' school begun by Miss Emma Jones in 1851. It has grown to be an important part of the education work of the Shanghai District. About two-thirds of the pupils are Christians, and their influence over the non-Christian girls is such that few leave the school at the end of the full course

St. Mary's
Hall

without having professed belief in Christianity. The addition to the curriculum of thoroughly well conducted courses in English, music and science has greatly increased the popularity and usefulness of the school.

**Training
School for
Bible Women**

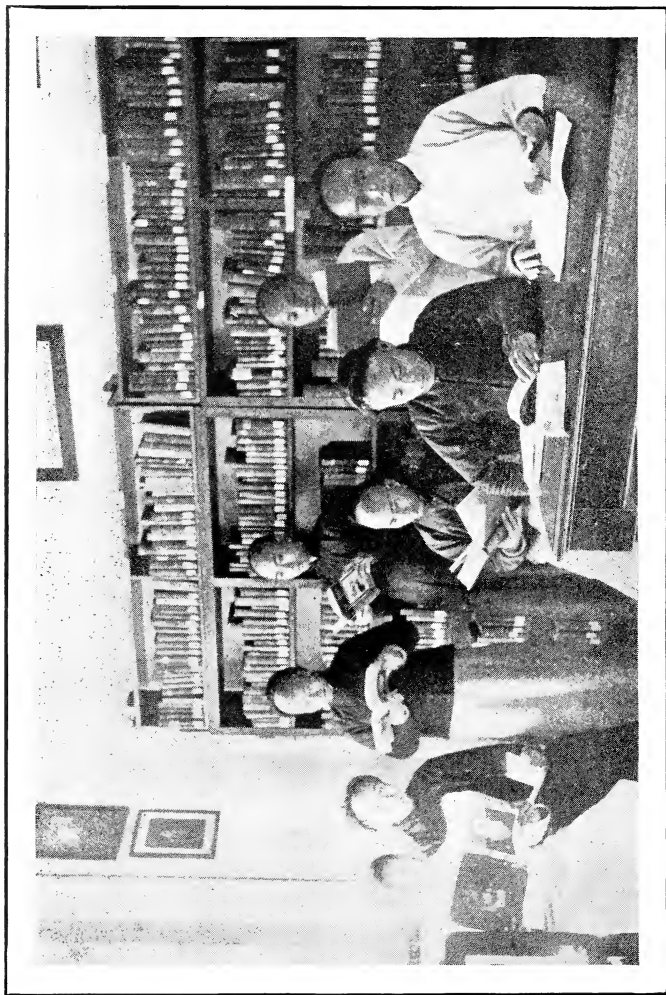
The Church Training School trains Christian women to act as Bible-women, matrons of institutions or teachers, and also receives a few women who wish to spend time in the study of Christian books without intending to become regular mission workers. The course of study is thorough, and the students do practical work in the dispensary or in the villages round about. There is also a department for instruction in plain sewing and embroidery.

**St. Mary's
Orphanage**

St. Mary's Orphanage, which was begun in a trunk-room in St. Mary's Hall, with two or three Chinese babies, now occupies a large and convenient building, and gives a home and teaching to about seventy girls. They are given a good education in Chinese and are taught to sew and embroider and to do the work of a Chinese house, and the older girls help in the care of the little ones. They are usually brought when very young, and they remember no other home but this, in which they are brought up, Christian children in a Christian home, until they go out to homes of their own or to be helpers in some of the institutions of the mission.

**School for
Catechists**

A catechetical school in Sinza trains men to



STUDENTS AT BOONE COLLEGE, WUCHANG, IN THE LIBRARY

act as catechists under the clergy of the different stations.

Hankow.—The educational institutions of the Hankow district are Boone College, Wuchang; St. Hilda's School, normal and catechetical schools, a training school for women, and a number of smaller boarding and day schools.

Boone College, Wuchang, is the outgrowth of Boone School, established 1871. It was raised to the rank of a college in 1905, and graduated its first class in 1906. In addition to the preparatory and collegiate departments, there are theological and medical schools. The growth of the school has been sure and steady from the first, and it is one of the best known institutions in the Yangtse Valley. About one-third of the students are Christians. They publish a monthly magazine, called *The Boone Educational World*. Boone College

St. Hilda's School, Wuchang, is the only boarding school for girls that the Church has in this district. Nearly all the pupils are the daughters of Christians. Since the opening of the present building, in 1899, the school has improved steadily, and has been visited more than once by Chinese officials who wish to open girls' schools on the same plan. St. Hilda's
Boarding
School

The Catechetical School, Hankow, trains men to be catechists and evangelists. The Normal School, opened at Hankow in 1901 and transferred to Ichang in 1903, has a two years' course Schools for
Catechists
and for
Primary
Teachers

of study, intended to prepare men to teach in the primary schools.

Training
School for
Women

The Training School for Women is conducted on much the same lines as the Shanghai school. It was opened at Hankow in 1904, having been tentatively begun the year before, and graduated its first class (six women) in 1906.

Boarding
Schools for
Boys

There are small boarding schools for boys at Ichang, Shasi, Changsha, Wuchang, Hankow, Anking and Kiukiang. At Ichang Miss Huntington has recently opened an industrial school for beggar boys.

MEDICAL WORK

The medical work is carried on in hospitals and dispensaries, by visits to the homes of patients, and by trips to the country stations. In the hospitals regular services are conducted and instruction given to the patients, and Bible women and catechists attend at the dispensaries.

St. Luke's
Hospital for
Men and St.
Elizabeth's
for Women

Shanghai.—The hospitals in the Shanghai district are St. Luke's, for men, in that part of Shanghai known as Hongkew; and St. Elizabeth's, for women and children, in the suburb of Sinza. The work of St. Luke's Hospital was begun in a small way by Archdeacon Thomson and the Rev. H. N. Woo in 1866. Its buildings have been enlarged several times, a large part of the necessary funds being the gift of Chinese friends. It is estimated that during these years over half a

million cases have been treated. St. Elizabeth's Hospital was begun as a ward for women attached to St. Luke's, and the present building was opened in 1902. In both these hospitals the foreign doctors and nurses are assisted by a staff of Chinese.

Successful dispensaries are carried on at St. John's College, at Grace Church, in the native city of Shanghai, and at Kiangwan.

Hankow.—The hospitals of the Hankow district are St. Peter's and the Elizabeth Bunn Memorial in Wuchang, and St. James's in Anking. St. Peter's Hospital for men is the outgrowth of the work begun by Dr. Bunn in 1875. It was not until 1894 that the work was housed in a suitable building, erected in memory of the late A. A. Low, by two of his sons. In 1906 this building was enlarged to meet the demands of the ever-growing work. The Elizabeth Bunn Memorial Hospital for women and children, was the first woman's hospital of the American Church Mission. In connection with it are three dispensaries, carried on in different parts of Wuchang. St. James' Hospital, Anking, opened its doors in a semi-foreign building in 1901, work having been begun in a small way in 1896. A new hospital building has now been erected, the largest and finest in this part of China.

Hospitals in
Wuchang and
Anking

EVANGELISTIC WORK

Shanghai.—Evangelistic work has always been the weakest part of the work in Shanghai, partly on account of the very great difficulties arising from the nature of the field; but largely because the mission has been so under-manned and so many of the workers have been needed to carry on the flourishing medical and educational work. Since 1900 wide opportunities have opened before the mission, and more than 400 people are now under instruction for baptism, while the total number of baptized persons has doubled in the last five years. The hindrances now are mainly from the lack of workers.

Shanghai
Centres

The centres of work in the Shanghai district (in 1907) are Shanghai, which includes Jessfield; Hongkew; Sinza, the walled city, and out-stations at Woosung and Ying-ziang-kong; Soochow, with its out-station, Sandaung; Kiading, which includes the four stations of Kiading, Oending, Faung-ta and Tatsong; Kiangwan and San-ting-keü; Wusih, with three out-stations, and twelve villages where there are enquirers; Zangzok, with three out-stations; Sung-kiang; and Tsingpoo, with five out-stations. In Shanghai, Soochow, Wusih and Tsingpoo foreign missionaries are in residence, and each centre of work is under the charge of a clergyman, with a staff of assistants. At the two stations of Kiangwan and Sung-kiang, Chinese priests are in charge. Each



MISS PORTER, OF TSINGPOO, SPEAKING TO A GROUP OF CHINESE
OUTSIDE THE CITY WALL

station has its church and school. The work is carried on by services in the churches and street chapels, by talks with the men who come to the guest rooms, and by trips through the country villages. Those who express a wish to become Christians are first enrolled as enquirers, and after a time of waiting to test their sincerity, are admitted by a public service as catechumens. They then enter upon a course of instruction, which lasts a year. At the end of this time those who are faithful and sufficiently instructed in Christian doctrine are admitted to baptism. They then enter upon a further course of training for two years before confirmation, and are then admitted to the Holy Communion.

Hankow.—From about the year 1890 the evangelistic work has been strong in the Hankow district. It is carried on by the Chinese clergy under the supervision of the foreign staff, and by catechists and Bible women.

In Hupeh province the four centres, at all of which foreigners are in residence, are Hankow, Wuchang, Ichang and Shasi. Hankow includes four city churches and six out-stations. Wuchang is the educational centre. There are four churches in the city and outside the wall, and eight out-stations. Ichang is the frontier station, and eighty miles below Ichang is Shasi, with four out-stations. A foreigner has been resident in Shasi since 1905.

Hankow
Centres

In Anhui province the centres are Wuhu and Anking, each with foreign clergy in residence, and with a circle of out-stations.

In Kiangsi province the centre is Kiukiang, where work was begun in 1901. A Chinese clergyman, with a catechist, opened work at the capital, Nanchang, in June, 1907.

Work was opened in Changsha, a capital of Hunan province, in 1902. In 1905 land was purchased inside the city, and the work is considered to be very promising.

In Hankow the foreign clergy have for twenty years conducted services for the foreign residents in the English Community Church, and at present about half the time of one clergyman is given to this work.

In February, 1906, one of the Chinese clergy was sent to Tokyo to help in Christian work among the Chinese students resident there. He attended a school where his chief study was the Japanese language, together with some scientific and historical subjects, and out of school hours did what he could for his fellow-countrymen and fellow-students in connection with the work of our own Church in Toyko, and also in connection with the Young Men's Christian Association. He returned in June, 1907, and it is certain that his experience abroad will largely increase his usefulness in China.

WORK FOR WOMEN

Closely connected with the evangelistic work in both districts is the work among the women, carried on by the foreign women workers, with the aid of the Bible-women. Meetings and classes for the Christian women are held; visits are made to the homes of day-school pupils; the women workers talk to the patients in the hospitals and dispensaries, visit the church members and their heathen neighbors, and direct the labors of the Bible-women. The growth and success of the work is only limited by the number of workers. In more than one station one woman does work which would be heavy for two, and in addition oversees day schools or does dispensary work.

Only Women
Can Reach
Chinese
Women

Bishop Roots, in his report for 1905-1906, has voiced the situation in both districts: "With such large endowments in brick and mortar as are necessary in our work, and such large outlay as must be made for purely material equipment, we realize that our greatest need, after all, is more for abundance of life, that we may use to the full the equipment we have. For this, as for our other needs, we must rely upon the constant support of the whole Church, whose prayers must be joined to her other gifts, if our great common enterprise is to succeed."

LITERATURE

In the first years of the mission, when it had been settled at Shanghai, the first Bishop Boone and his clergy were actively engaged in translating, and served on committees for the translation of the Scriptures. Mr. and Mrs. Keith and Miss Fay translated books for the use of the pupils in the schools, and Mr. Keith prepared a dictionary of the Shanghai colloquial, the manuscript of which was lost at sea with him. The mission has had many members who have done good work in the line of translation, but foremost stands the late Bishop Schereschewsky. Between 1862 and 1875 he was engaged in translating the Old Testament into Mandarin; and during this time, in conjunction with Dr. Burdon, afterward Bishop of Victoria, he translated the Prayer-book into Mandarin. Later he made a translation of the Prayer-book into Wen-li. After his paralytic stroke in 1881, he worked on for twenty-five years, overcoming pain and weakness, producing a complete Wen-li translation of the Bible and a set of references for the Old and New Testament. He worked with the aid of a typewriting machine, living to finish the great work he had undertaken, "a remarkable example of perseverance against difficulties and of sublime faith in God."

LIST OF BOOKS PREPARED BY MEMBERS OF
THE AMERICAN CHURCH MISSION

- Book of Common Prayer.
(In Wen-li, Mandarin, and Shanghai.)
- Church Hymnal.
(354 hymns; Wen-li and Mandarin.)
- Epistles and Gospels for the Church Year.
(Mandarin.)
- Bishop Graves.
Bingham's Antiquities (8 books).
Commentary on Isaiah.
Commentary on Psalms.
Church Doctrine—Bible Truth (Sadler).
Office for admission of catechumens.
Church Catechism explained.
(Wen-li, Mandarin, and Shanghai.)
Lessons from the Apocrypha.
- Rev. S. C. Partridge.
(Now Bishop of Kyoto.)
Transfiguration of Our Lord.
Joseph a Type of Christ.
Tract on the Liturgies.
- Rev. Y. K. Yen.
Church History.
Mental Philosophy.
- Rev. H. Sowerby.
Teaching of the Christian Year.
Rites and Ceremonies of the Church.
Teaching and Preparation for Baptism.
- Rev. F. L. Hawks Pott, D. D.
Life of Christ.
Summary of Chinese History.
Preparation for the Kingdom.

Extension of the Kingdom.

Parables of Christ.

Physical Geography.

Normal Teachings.

Mrs. F. L. H. Pott.

Women of Christendom.

Rev. J. L. Rees.

Universal History.

Education of Mankind.

Manual of Christian Doctrine.

Book of Private Devotions.

Set of Parish Registers.

Bishop Ingle.

Harmony of the Gospels.

Rev. C. S. Huang.

Manual for Confirmation.

Four tracts.

Rev. T. H. Tai.

Four Tracts.

Rev. James Jackson.

Commentaries on Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Ecclesiastes, Job, Romans, 1st Corinthians, Ephesians, Philippians.

Rev. L. T. Wang.

Commentary on the Lord's Prayer.

Rev. D. T. Huntington.

Chinese Primer.

Practice of the Presence of God.

Bishop Boone, 2d.

The Sacraments.

Commentary on the Psalms.

The Psalter; arranged for Church Services in Wenzhou, Mandarin, Shanghai.

LIST OF CHINESE CLERGY

	Deacon	Priest	Deposed	Died
Rev. K. C. Wong	1851	1863		1886
Rev. C. K. Tong	1856		*1861	
Rev. Y. K. Yen	1868	1870		1898
Rev. H. N. Woo	1873	1880		
Rev. T. S. Ting	1873			1877
Rev. Y. T. Yang	1880			1884
Rev. S. L. Chun	1880			1903
Rev. Z. S. Yen	1880	1884		1889
Rev. C. C. Wu §	1882	1903		
Rev. S. C. Hwa	1882	1890		1905
Rev. Y. Y. Sih	1882			1904
Rev. Y. T. Chu	1882	1890		1903
Rev. C. P. Hsia	1883		*1890	
Rev. S. H. Yang †	1883			
Rev. C. J. Chang §	1884			
Rev. K. C. Li §	1884	1907		
Rev. T. M. Chang §	1884			
Rev. C. L. Ku §	1884			
Rev. M. P. Kwei †	1884	1892		
Rev. T. S. Chu	1885			1890
Rev. T. F. Nieh †	1888	1902		
Rev. T. S. Fung	1888			1897
Rev. I. F. Tsun	1888		*1897	
Rev. M. K. Hwang †	1888	1902		
Rev. S. I. Wang †	1888	1898		
Rev. Y. T. Liu †	1890	1897		
Rev. J. Y. Pei	1890		*1898	
Rev. T. L. Wu	1890			1906
Rev. C. Y. Tong §	1890	1904		
Rev. T. S. Yu †	1890	1901		
Rev. C. S. Hu †	1893	1901		
Rev. S. C. Hwang †	1893	1902		
Rev. T. F. Tseng †	1896	1901		

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	Deacon	Priest	Deposed	Died
Rev. T. K. Hu †	1896	1906		
Rev. Y. L. Li †	1896	1901		
Rev. T. H. Tai §	1898	1900		
Rev. T. H. Fu †	1899	1906		
Rev. P. N. Tsu §	1900	1902		
Rev. T. Y. Chu †	1902	1906		
Rev. H. K. Wang §	1904			
Rev. S. S. Dan §	1906			
Rev. N. T. Ng §	1906			
Rev. Y. Y. Tsu §	1907			

* Deposed at his own request.

† Clergy of the District of Hankow 1907.

§ Clergy of the District of Shanghai 1907.

LIST OF MISSIONARIES.

The letter (S.) indicates that the person after whose name it appears is now a member of the staff in the District of Shanghai. The letter (H.) indicates membership in the staff of the District of Hankow.

Arrived	Withdrew
1835 Rev. Henry Lockwood. Died November, 1883.	1839
Rev. Francis R. Hanson.	1838
1837 Rev. William Jones Boone. Consecrated Bishop, 1844. Died July, 1864.	
Mrs. Boone. Died August, 1842.	
1845 Mrs. Boone 2d. Died January, 1864.	
Miss Eliza Gillette.	1845
Rev. Henry W. and Mrs. Wood.	1845
Rev. Richardson and Mrs. Graham.	1847
Rev. Edward W. Syle. Died 1890.	1861
Mrs. Syle. Died 1859.	
Miss Emma G. Jones. Died 1879.	1861
Miss Mary J. Morse. Died 1888.	1852
1847 Rev. Phineas D. Spalding. Lost at sea, 1849.	
1850 Miss Caroline Tenney. (Mrs. Keith.) Died 1862.	
1851 Miss Lydia Mary Fay. Died 1878.	

Arrived	Withdrew
Rev. Robert Nelson. Died 1886.	1881
Mrs. Nelson. Died 1885.	1881
Rev. Cleveland Keith. Died 1862.	
1851 Mr. John T. Points.	1856
1853 Miss Catherine E. Jones. Died 1863.	
1854 Miss Emma J. Wray. Miss Jeannette R. Conover. (Afterward Mrs. Elliot H. Thomson.) Died 1889.	1855
1855 Dr. M. W. Fish.	1856
Mrs. Fish.	1856
1856 Rev. John Liggins. Appointed to Japan, 1859. Rev. Channing M. Williams. Appointed to Japan, 1859. Consecrated Bishop, 1866.	
1859 Rev. Henry M. Parker. Killed in Chefoo, 1861.	
Mrs. Parker.	1861
Rev. Elliot H. Thomson. (S.)	
Rev. Dudley D. Smith.	1863
Mrs. Smith. Died 1862.	
Rev. Thomas S. Yocum.	1860
Rev. Samuel I. J. Schereschewsky. Consecrated Bishop, 1877. Resigned as Bishop, 1883. Died 1906.	
Rev. Henry Purdon.	1860
Mr. J. T. Doyen.	1861

Arrived	Withdrew
Mrs. Jane Doyen.	1861
Mr. Edward Hubbell.	1861
1866 Rev. Augustus E. Höhing.	1876
Died 1885.	
Mrs. Höhing.	
Died 1867.	
1867 Miss Susan M. Waring.	
(Afterward Mrs. Schereschewsky.)	
1869 Rev. Samuel R. J. Hoyt.	1881
Mrs. Hoyt.	1881
1870 Rev. Wm. Jones Boone, Jr.	
Consecrated Bishop, 1884.	
Died 1891.	
Mrs. Boone.	
Died 1875.	
1874 Rev. Francis H. Stricker.	1875
Dr. Albert C. Bunn.	1879
Mrs. Bunn.	
Died 1878.	
1876 Miss Henrietta F. Harris.	1892
(Afterward Mrs. W. J. Boone.)	
Miss Mary C. Nelson.	1881
1878 Rev. Daniel M. Bates.	1881
Died 1901.	
Mrs. Bates.	1881
Rev. William S. Sayres.	1886
Mrs. Sayres.	
Died 1880.	
1880 Miss Josephine Roberts. (S.)	
(Afterward Mrs. F. R. Graves.)	
Dr. Henry W. Boone. (S.)	
Mrs. Boone.	
Died 1881.	

144 American Episcopal Church in China

Arrived	Withdrew
1881 Dr. Wm. A. Deas.	1890
Rev. Frederick R. Graves. (S.)	
Consecrated Bishop, 1893.	
Mr. Edwin K. Buttles.	1882
Miss Anna Stevens.	1886
(Afterward the second Mrs. Sayres.)	
Miss Elizabeth K. Boyd.	
Died 1882.	
1882 Rev. Hebert Sowerby.	1894
Mrs. Sowerby.	1894
Miss Martha Bruce.	1884
Miss Sara Lawson.	1887
(Afterward Mrs. Edgar M. Griffiths.)	
1883 Rev. George H. Appleton.	1884
Mrs. Appleton.	1884
Rev. Arthur H. Locke.	1892
Mrs. Locke.	
Died 1890.	
Miss Esther A. Spencer.	
Died 1891.	
Mrs. Kate J. Sayers.	1887
1884 Miss Jessie A. Purple.	
Died 1887.	
Rev. Sidney C. Partridge.	1900
Consecrated Bishop of Kyoto, 1900.	
Mrs. Partridge.	
Died 1886.	
1885 Dr. Edgar M. Griffiths.	1887
1886 Rev. Francis L. H. Pott. (S.)	
Mr. Thomas Protheroe.	1888
1888 Dr. Marie Haslep.	1896
Dr. Percy Mathews.	1895
Mrs. Mathews.	1895
Miss Steva L. Dodson. (S.)	

Arrived	Withdrew
1889 Mr. Samuel E. Smalley. (S.) Mrs. Smalley. (S.)	
1891 Dr. Edward Merrins. Rev. James Addison Ingle. Consecrated Bishop of Hankow, 1902. Died 1903.	1898
Rev. Robert K. Massie.	1895
Mrs. Massie.	1895
1893 Miss Florence McRae.	1899
Rev. Henry C. Collins, M. D.	1900
Miss Georgia Starr.	1894
1894 Mr. Frederick C. Cooper. (S.) Mrs. Cooper. (S.) Miss Lily F. Ward. Died 1897.	
Miss Lillis Crummer. (S.)	
Mrs. J. A. Ingle.	1904
1895 Rev. D. Trumbull Huntington. (H.) Dr. Wm. L. Ludlow.	1897
1896 Rev. James L. Rees. Mrs. Rees.	1904 1904
Rev. Gouverneur F. Mosher. (S.) Miss Gertrude Mosher, Deaconess.	1900
Rev. Logan H. Roots. (H.) Consecrated Bishop of Hankow, 1904.	
Dr. Mary J. Gates.	1900
1897 Mr. George W. Cooper.	1901
1898 Rev. Laurence B. Ridgely. (H.) Mrs. Ridgely. (H.) Mrs. G. F. Mosher. (S.) Rev. Robert E. Wood. (H.) Rev. S. Harrington Littell. (H.) Dr. Robert Borland.	1906 1906
Mrs. Borland.	1906

146 American Episcopal Church in China

Arrived		Withdrew
	Rev. Franz E. Lund. (H.)	
	Rev. Carl F. Lindstrom. (H.)	
	Dr. Mary V. Glenton. (H.)	
	Miss Annette B. Richmond. (S.)	
1899	Miss Pauline A. Osgood.	1906
	Rev. Cameron F. McRae. (S.)	
	Rev. Benjamin L. Ancell. (S.)	
	Dr. Charles S. F. Lincoln. (S.)	
	Miss Charley Warnock.	1903
	Miss Eliza L. McCook. (H.)	
	(Afterward Mrs. L. H. Roots.)	
	Rev. Arthur M. Sherman. (H.)	
	Dr. Edmund L. Woodward. (H.)	
	Miss Mary E. Wood. (H.)	
1900	Rev. James Jackson. (H.)	
	Mrs. Jackson. (H.)	
	Mr. Wm. McCarthy. (H.)	
	Mrs. McCarthy. (H.)	
1901	Dr. William H. Jeffreys. (S.)	
	Mrs. Jeffreys. (S.)	
	Miss Ann E. Byerly. (H.)	
	Miss Charlotte Mason. (H.)	
	(Afterward Mrs. S. H. Littell.)	
	Mr. Giles B. Palmer.	1907
	Miss Gertrude Carter. (H.)	
	(Afterward Mrs. A. A. Gilman.)	
	Dr. Juliet N. Stevens.	1904
1902	Rev. Edmund J. Lee. (H.)	
	Mr. M. Panderell Walker. (S.)	
	Rev. Alfred A. Gilman. (H.)	
	Rev. Robert C. Wilson. (S.)	
	Mrs. Lillian P. Fredericks. (S.)	
	Miss Williette W. Eastham. (S.)	
	(Afterward Mrs. C. S. F. Lincoln.)	

Arrived	Withdrew
	Rev. John W. Nichols. (S.)
	Rev. Fleming James. (S.) 1906
	Miss Alice M. Clark. (H.)
1903	Rev. A. R. Van Meter. (H.) 1907
	Mrs. Van Meter. (H.) 1907
	Miss Ida N. Porter. (S.)
	Miss Rose M. Elwin. (S.)
	Mrs. Fleming James. (S.) 1906
	Rev. Amos Goddard. (H.)
	Rev. Paul Maslin. (H.)
	Miss M. T. Henderson, Deaconess. 1907
	Miss Marion S. Mitchell. (S.)
1904	Rev. Arthur S. Mann.
	Died 1907.
	Miss Sarah Rhett. (S.)
	(Afterward Mrs. R. C. Wilson.)
	Miss Carrie M. Palmer. (S.)
	Mr. Lewis S. Palen. 1905
1905	Dr. Harry B. Taylor. (H.)
	Rev. Albert Seth Cooper. (H.)
	Mr. Howard Richards. (H.)
	Miss L. E. Willey. (H.)
	(Afterward Mrs. P. T. Maslin.)
	Dr. Angie M. Myers. (S.)
	Mr. James H. George. 1906
	Dr. John MacWillie. (H.)
	Mrs. MacWillie. (H.)
	Miss Sarah N. Woodward. (S.)
	Miss Mary A. Hill. (S.)
	Miss Theodora L. Paine, Deaconess. (H.)
	Miss Katherine E. Phelps, Deaconess. (H.)
	Miss Mary Ogden. (H.)
	Mr. Richard D. Shipman. 1906
	Rev. William H. Standring. (S.)

148 American Episcopal Church in China

Arrived		Withdrew
	Miss Margaret E. Bender. (S.)	
	Miss Susan H. Higgins. (H.)	
	Miss Elizabeth P. Barber. (H.)	
1906	Dr. Claude M. Lee. (S.)	
	Mrs. Lee. (S.)	
	Miss Edith Hart, Deaconess. (H.)	
	Miss Gertrude Stewart. (H.)	
	Mr. George N. Steiger. (S.)	
	Mr. Robert A. Kemp. (H.)	
	Mr. Pearson Bannister. (H.)	
	Dr. Augustine W. Tucker. (S.)	
	Rev. George F. Bambach.	1906
	Mrs. Amos Goddard. (H.)	
1907	Rev. Thomas L. Sinclair. (S.)	
	Mr. Montgomery H. Troop. (S.)	
	Mr. Weston O'B. Harding. (S.)	
	Mr. Julian N. Major. (S.)	
	Miss Sada C. Tomlinson. (H.)	

CHRONOLOGY OF THE MISSION

Dates

1834.

May 14. Board of Missions votes to establish a mission in China.

July 14. Rev. Henry Lockwood appointed.

1835.

March. Rev. Francis R. Hanson appointed.

June 2. Departure of missionaries.

Oct. 4. Missionaries reach Canton.

Dec. 22. Arrival in Batavia.

1836.

Feb. 17. Marriage of Mr. Lockwood.

Aug. 9. Death of Mrs. Lockwood. (Miss Sophia Medhurst, daughter of Rev. W. H. Medhurst of London Missionary Society.)

1837.

Jan. 17. Rev. William J. Boone, M. D., appointed.

July 8. Dr. and Mrs. Boone sail.

Oct. 22. The Boones reach Batavia.
Mr. Hanson retires.

1839.

Jan. Boys' School in Batavia reorganized.

April 6. Mr. Lockwood retires.

1841.

Mission removes to Macao.

1842.

Feb. Removal to Amoy. Five treaty-ports opened in China.

Aug. 30. Death of Mrs. Boone.

1843.

Dr. Boone goes to America (spring).

Nov. 14. Miss Eliza Gillette appointed.

150 American Episcopal Church in China

Dates

1844.

Oct. 26. Dr. Boone consecrated Bishop of China.

Dec. 4. Mission party sails: Dr. and Mrs. Boone,
Rev. Henry W. and Mrs. Wood, Rev.
Richardson and Mrs. Graham, Miss Gil-
lette, Miss Morse, Miss Emma G. Jones.

1845.

April 24. Missionaries reach Hongkong.

June 17. Mission established at Shanghai.

Nov. 19. Rev. E. W. and Mrs. Syle arrive.
The Woods retire.

1846.

Easter Day. First Baptism: Wong Kong-chai.

1847.

Jan. 16. The Grahams retire.

Aug. 28. Rev. P. D. Spalding arrives.

1848.

Oct. 22. Yen Yung-Kiung baptized.

1849.

Sept. Death of Mr. Spalding.

1850.

Jan. 6. Christ Church, Shanghai native city, conse-
crated.

Aug. 2. Arrival of Miss Tenney.

1851.

March. Arrival of Miss Fay.

Dec. 25. Arrival of Rev. Robert and Mrs. Nelson,
Mr. Keith, Mr. Points.
Miss Morse retires.

Sept. 7. Wong Kong-chai ordained deacon.

Dec. 31. Girls' boarding-school opened in Shanghai.

Dates

1853.

Jan. 30. Arrival of Miss C. Jones.

Feb. Mrs. Wong baptized. (The first girl in Miss Jones' School.)

Church of Our Saviour, Shanghai, built during this year.

Sept. Tai-pings infest Shanghai.

1854.

April 4. Arrival of Miss Conover.

April 27. Marriage of Mr. Keith and Miss Tenney.

1855.

Aug. 3. Arrival of Dr. Fish.

1856.

Jan. 1. Dr. Fish resigns.

June 28. Arrival of Rev. C. M. Williams and Rev. John Liggins.

Mr. Points retires.

1857.

Station opened in Sinza, District of Shanghai.

A school for blind established in Shanghai.

June. Soochow visited.

1858.

Feb. Station opened in Zang-zok.

1859.

Zang-zok abandoned.

Mr. Liggins and Mr. Williams appointed to Japan.

Dec. 21. Arrival of large party of missionaries among them Rev. Elliot H. Thomson and Rev. Samuel I. J. Schereschewsky.

Dec. 28. Death of Mrs. Syle.

152 American Episcopal Church in China

Dates

During this year a riot in Shanghai. Mission church damaged.

Agreement concerning Episcopal jurisdiction with the English Church.

1860.

Renewed rebellions in China.

1861.

Jan. Mr. Syle withdraws. Miss Emma Jones retires.

April. Chefoo opened by Mr. and Mrs. Parker, Mr. and Mrs. Smith.

Boys' school, Shanghai, closed.

Oct. Mr. Parker murdered by rebels in Chefoo.

1862.

July 10. Death of Mrs. Keith in San Francisco.

July 14. Death of Mrs. Smith at Chefoo.

July 27. Mr. Keith lost in the burning of S. S. *Golden Gate*.

July. Mr. Schereschewsky at Peking.

1863.

April. Mr. Smith retires.
Chefoo abandoned.

Nov. 8. Rev. Wong Kong-chai advanced to priesthood.

Nov. 24. Death of Miss C. Jones.

1864.

Jan. 20. Death of Mrs. Boone at Suez.

July 17. Death of Bishop Boone.

1866.

Oct. 3. Bishop Williams consecrated.
Hospital work begun in Shanghai.

Dates

1868.

Jan. 14. Bishop Williams arrives Shanghai.

May 17. Yen Yung-kiung ordained deacon.
Station at Kiang-wan opened.

June 22. Wuchang opened.

1869.

March 10. Bishop Williams fixes his residence in
Osaka, Japan.

1870.

Jan. 7. Rev. W. J. Boone joins the mission.

Oct. 28. Rev. W. J. Boone and Rev. Yen Yung-kiung
advanced to the priesthood.

Dec. 25. Chapel of the Nativity opened in Wuchang.

1871.

Sept. Boone School, Wuchang, opened.

1872.

Sept. Bridgman School taken over by the mission.

1873.

May 1. H. N. Woo ordained deacon.

1874.

St. Paul's Chapel, Hankow, opened.

Oct. Bishop Williams assigned to Japan.

Rev. W. P. Orrick elected Bishop of China.
Declines.

Dec. 3. Dr. A. C. Bunn arrives at Wuchang.

1875.

Oct. Rev. S. I. J. Schereschewsky elected bishop.
Declines.

Nov. 16. Death of Mrs. Boone.

154 American Episcopal Church in China

Dates

1876.

- July. First railroad in China opened between Shanghai and Kongwan.
- Oct. Mr. Schereschewsky again elected bishop. Accepts.
- Nov. 8. Duane Hall and Divinity School, Shanghai, opened.
Emma Jones School, Shanghai, reopened.

1877.

- June 14. Marriage of Rev. W. J. Boone and Miss Harris.
- Oct. 31. Bishop Schereschewsky consecrated.

1878.

- Jan. 28. Death of Mrs. Bunn.
- Oct. 5. Death of Miss Fay.
- Dec. Elizabeth Bunn Hospital opened in a hired house in Wuchang.

1879.

- Property at Jessfield, near Shanghai, purchased.
- April 14. Corner-stone of St. John's College, Shanghai, laid.
- Aug. St. John's College opened.
- Dec. 19. St. Stephen's, San-tiang-Keu, consecrated.

1880.

- June 25. Miss Roberts arrives at Shanghai.
- Dec. St. Luke's Hospital, Shanghai, opened.

1881.

- Jan. Rev. and Mrs. Robert Nelson and Miss Nelson retire.
- March 1. Dr. Deas arrives at Wuchang.
- June. St. Mary's Hall, Shanghai, opened.

Dates

Aug. 13. Bishop Schereschewsky prostrated by sun-stroke.

Dec. 25. New Church of the Nativity in Wuchang opened.

1882.

Station at Kia-ding opened.

1883.

Sanitariums opened at Chefoo and Kiukiang.

Oct. 24. Bishop Schereschewsky resigns his jurisdiction.

Rev. George Worthington elected bishop.
Declines.

1884.

April 24. Rev. W. J. Boone elected bishop. Accepts.

June 3. Corner-stone of St. John's Church, Shanghai, laid.

Oct. 28. Bishop Boone consecrated.
Chinkiang opened.

Nov. 1. St. John's Church, Shanghai, consecrated.

Dec. 18. Rev. E. H. Thomson appointed archdeacon.

1885.

Oct. 1. St. Mary's Orphanage opened at Shanghai.

1886.

March. Station removed from Chinkiang to Wuhu.
Station at Shasi opened.

Nov. 12. Death of Rev. Wong Kong-chai.

1888.

Jan. 6. First ordination in Hankow.

May 11. Dr. Marie Haslep reaches Wuchang.

Dec. 25. The new St. Mary's Hall, Shanghai, opened.

156 American Episcopal Church in China

Dates

1889.

Station at Ichang opened.

Sept. 19. Death of Mrs. Thomson.

Oct. 28. New Church of the Nativity at Wuchang consecrated.

1890.

Sept. 9. Ward for women opened at St. Luke's Hospital, Shanghai.

Oct. Dr. Deas retires.

1891.

Riots.

Sept. 2. Ichang property destroyed.

Oct. 5. Death of Bishop Boone.

1892.

Jan. 24. First service held in new St. Paul's Church, Hankow.

Bishop Hare visits China.

1893.

June 14. Rev. F. R. Graves consecrated bishop.

Woman's Auxiliary established in Shanghai by Mrs. Twing.

1894.

Feb. First mission conference.

New building at St. John's College, Shanghai.

May 19. St. Peter's Hospital, Wuchang, opened.

1896.

Training School for Bible-women opened at Shanghai.

Feb. 24-28. Second mission conference at Shanghai.
Hospital work begun in Nganking (now Anking).

Dates

1897.

- April 1-3. First conference of Anglican bishops at St. John's, Shanghai.
- Ichang house rebuilt.
- Revision of Prayer-book completed.

1898.

- June 20. Death of Rev. Yen Yung-kiung.
- Sept. 29. St. Paul's Divinity School, Wuchang, opened.

1899.

- Feb. 11. Third mission conference at Wuchang.
- July 19. Science Hall, St. John's College, opened.
- Oct. 22. Grace Church, Shanghai, opened.
- Oct. 28. St. Peter's Church, Shanghai, consecrated.
- Dec. 7. St. Hilda's School, Wuchang, opened.

1900.

Boxer year.

1901.

- Station at Wusih opened. Kiukiang occupied.
- St. James's Hospital, Anking, opened.
- District divided into the Districts of Shanghai and Hankow.

1902.

- Feb. 24. Bishop Ingle consecrated at Hankow.
- May. First conference of the Shanghai district.
- Oct. Station at Soochow opened.
- Death of Rev. Y. T. Chu.

1903.

- March 17. St. Elizabeth's Hospital, Shanghai, opened.
- Dec. 7. Death of Bishop Ingle.

158 American Episcopal Church in China

Dates

1904.

Feb. 10-12. Second conference of the Shanghai district.

Jan. 23. New building for St. Mary's Orphanage opened.

Nov. 13. Bishop Roots consecrated.

1905.

May 3. St. James's Church, Wuhu, consecrated.

St. John's College, Shanghai, incorporated as a university.

Boone School, Wuchang, becomes Boone College.

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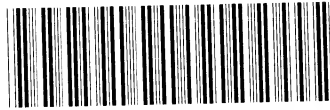
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